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DISCIPLINE,

ARTICLES OF FAITH AND SYNODICAL CONSTITUTION,

AS ADOPTED BY THE

EVANGELICAL LUTHERAN SYNOD

OF

SOUTH CAROLINA

AND ADJACENT STATES,

In Synod Assembled.

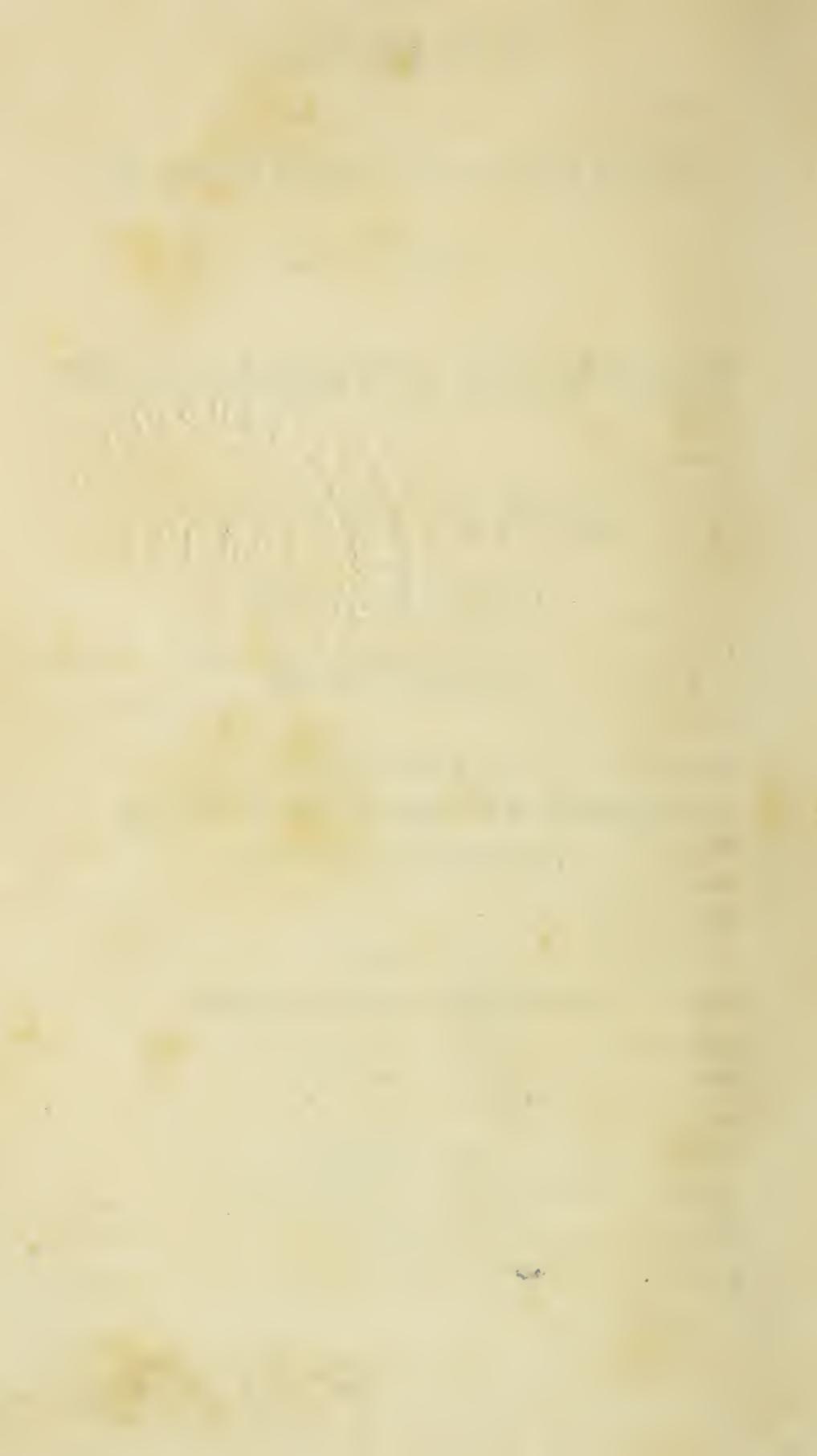
TO WHICH IS ADDED,

A LITURGY AND SOME FORMS OF PRAYER

FOR FAMILIES AND INDIVIDUALS.

PUBLISHED BY ORDER OF SYNOD.

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A WORD TO THE READER.

THE question will be asked, what circumstances induced the Lutheran Synod of South Carolina and adjacent States, to publish a book which ought to have emanated from the congregated body of the Lutheran church in the United States? We reply: "*Necessity has compelled us to the step.*" Our Synod had resolved to adopt the Formula of church government and discipline proposed by the General Synod; but we discovered insurmountable obstacles in the execution of this resolution. We believed that the greatest difficulty with which we had to contend, might be overcome if the members of our respective churches were to legislate for themselves in regard to church regulations, as they are wont to do in reference to political government; and the Synod of South Carolina and adjacent states being, according to the fundamental principles of the Lutheran church, an independent body, possessed as such the right of proposing the call of a convention of the church under its care, for the purpose of framing its own discipline. This proposition being carried out, we have the satisfaction to know from experience, that this step has been crowned with success, and that a general adoption of the discipline proposed to the churches under our care has been the consequence. The question concerning the practicability of the convocation of a *general convention* would have greatly delayed *action with us*, which, in our situation was necessary to be prompt and energetic; brethren of other

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Synods might not labor under the same difficulties from which we suffered, and would therefore be averse to the measure; our only alternative, therefore, was *either soon to call a convention of the churches in connection with our Synod for the purposes aforementioned, or to witness the ruin of our church in the Southern States.*

Our brethren in other parts of the United States will therefore now be convinced that, under these circumstances, we have not acted rashly and unadvisedly, but that our conscientious aim has been to preserve the Lutheran church among us, and to procure it a character of respectability among our sister denominations.

Thankful that the Lord has blessed our labors hitherto, we confidently trust that *the publication of this small volume* will also meet his approbation and blessing.

ERNEST L. HAZELIUS,

Chairman of Committee on Publications.

LEXINGTON, JAN. 30, 1841.

PREFACE TO THE AUGSBURG CONFESSION.

INVINCIBLE EMPEROR:

Inasmuch as your Imperial Majesty has ordered a convention of the empire, to be held at Augsburg, to deliberate upon the best method of checking the encroachments of the Turks by efficient military preparations; as also to examine into and allay the existing dissensions in our holy religion, by affording an opportunity to the several religious parties to discuss in mutual lenity and charity their respective opinions and sentiments—

And furthermore, since we, the Elector, Princes, our relatives, whose names are subscribed, have been called upon, in common with the other Electors, Princes and States of the Empire, to attend the above-mentioned convention, we do hereby announce our early arrival in obedience to the imperial mandate.

We do now deliver to your Imperial Majesty the Articles of our Confession, prepared according to the requirements of the Imperial edict, delivered at the opening of the Diet, which requires an exposition of the Articles of our Faith, drawn up in the Latin and German languages.

The doctrines universally taught by our religious teachers in their churches throughout our several principalities and cities, are herein faithfully and accurately presented;

and as soon as similar expositions of doctrines shall have been made by the other Electors, Princes and States of the Empire, we do hereby promise amicably to discuss the relative merits and investigate the errors of each party, for the furtherance of mutual concord, the promotion of the sacred cause of truth, and the establishment of christianity. And may Almighty God, by his divine grace, prosper these our designs.

Moreover, we now declare that, should our efforts at reconciliation, and for the restoration of universal harmony throughout the church, prove ineffectual by means of the present discussion, we are ready to acquiesce in any propositions and adopt any measures which will not demand the violation of our conscience and our sense of responsibility to God.

Furthermore, as your Imperial Majesty has frequently declared (and especially at the Diet held at Spire, A. D., 1526) that your Majesty would not issue a decree in matters of religion, but would apply to the Roman Pontiff to call a general council, therefore we do now express our readiness to plead our cause before your Imperial Majesty in such a general council as has been desired by the Electors, Princes, &c. in all the Imperial Diets held during your Majesty's reign.

And to this appeal to your Majesty and council touching the important subject now at issue, frequently made to your Majesty in a legal manner, we still adhere, and to this appeal we shall adhere until our differences be amicably adjusted.

REMARKS ON THE PREFACE.

No one can attentively peruse the preface to the Augsburg Confession, without becoming convinced that the Reformers' aim at that time still was to bring about a reconciliation between the respective parties. Hence they not only couched the sentiments they expressed in language the least offensive to their opponents, but also gave way in disputed points as far as conscience would permit. For instance, in that part which contains their appeal to the Emperor and council, they adopt the language of the Imperial Summons; and in the whole they profess a willingness to make any concessions consistent with conscience.

In Melanchthon's preface to *the Apology of the Augsburg Confession* he makes the following declarations, which clearly indicate the spirit that guided the reformers.

"An attempt," says he, "has been made to reconcile parties, and during the pending negotiations we have expressed our readiness to bear every burden which can be borne without offence of conscience.¹ My mode of proceeding throughout these controversies has been to retain the usual terminology in speaking of doctrines, in order that an agreement might finally be effected."

That this was the object of the Reformers in framing the Augsburg Confession, and even afterwards, may also be inferred from Luther's preface to the Smalcaldic Articles, page 293.

¹Evidently meaning that the reformers were willing to adopt sentiments and ceremonies for peace' sake, though burdensome, provided these sentiments did not militate against their conscience.—*Note of Ed.*

“It has been enjoined on me,” says he, “to collect and compare the Articles of our Faith, so that we may discover in what particulars, and how far we may conform to the Papists, and to what sentiments we must perseveringly and conscientiously adhere.”

If then, according to the testimony of the reformers, their aim in composing this confession rather was, to show what doctrines they could conscientiously profess in common with the Papists, and wherein they could not agree with them, than that every word should be considered by posterity as an undeviating rule of faith, we ought not to give this confession a greater importance in our days than the heroes of the reformation claimed for their performance. The main principle of the reformation is not a slavish adherence to every sentiment of those great and learned men, who had to shape their course according to circumstances beyond their control, but it is that the bible is paramount to every human authority, and the only rule of faith and practice to the christian.

THE AUGSBURG CONFESsION.

ARTICLE I.

OF GOD.

Our churches unanimously teach that the decree of the council of Nice concerning the unity of the divine essence and three persons is true, and ought to be confidently believed; to wit; that there is one divine essence, which is called God, and is God; eternal, incorporeal, indivisible, infinite in power, wisdom and goodness; the Preserver of all things, visible and invisible; and yet, that there are three persons who are of the same essence

and power, and are coëternal, the Father, the Son, and the Holy Ghost; and the term *person* they use in the same sense, in which it is employed by ecclesiastical writers on this subject; viz. as signifying, not a part or quality in something else, but that which exists of and in itself. Our churches, moreover, disown and condemn all heresies which have at various times arisen in opposition to this doctrine; e. g. *Manichaean*,¹ *Valentinian*,² *Arian*,³ *Eunomian*,⁴ *Muhamedan*,⁵ and all similar heresies. We likewise disapprove of the doctrinal sentiments of the *Samosetians*, both ancient and modern, who, whilst they hold, that there is but one person (in the Deity) speak sophistically concerning the word and the Holy Spirit, as *not being two distinct persons*, and maintain that the term “*word*” means *the voice of God*; and that by the term “*Holy Spirit* is simply meant the divine influence produced on man (by the word.)

Notes on the First Article.

1. The first Article of this Confession received its technical phraseology some time after the apostolic age. Its distinctions originated in the Arian controversy, and in those which were caused by Apollinaris, bishop of Laodicea, in the 4th, by Nestorius and Entyches in the 5th, and by the Monophysites and Monohelites in the 6th and 7th centuries.

2. Heretical sects mentioned in Art. 1.

¹The *Manichaean*s received their name from *Manes*, a Persian, who, in the 3d century, introduced the principle of the Persian or eastern philosophy into the christian church; viz. that there are two independent, self-existent beings, the one *evil* and the other *good*, who are

opposed to each other, the one as king of darkness, the other *as king of light*. This doctrine was introduced with a view to explain the origin and existence of evil in the world.

²The *Valentinians* held principles similar to those of the Manichaeans.

³The *Arians* were the followers of Arius, who, in the 4th century, commenced to deny the equality of the Son with the Father, but at the same time allowed a similarity between the first and second persons of the Trinity.

⁴The *Eunomians* were so called from Eunomius Bishop of Cyzicus, who had adopted Arian principles, with a slight deviation therefrom in some minor matters, A. D. 380.

⁵*Muhametanism* received its peculiar tenets from Mahomet, an Arabian merchant, who began to preach his peculiar doctrines in the commencement of the 7th century. These doctrines are contained in the Coran, and now obtain among the Turks, Persians, &c.

⁶The *Samosetians*. Paul, of Samosata, was the founder of this sect, whose doctrines contain a mixture of Sabellianism and Arianism.

ARTICLE II.

OF ORIGINAL SIN.

Our churches likewise teach that, since the fall of Adam, all men who are naturally engendered are conceived and born in sin, i. e. all are from their mother's womb full of evil concupiscence, and cannot possess an acceptable fear of God, nor faith in him; and further, that this inborn sin and depravity is really sin, and causes

eternal death to all such as are not regenerated by baptism and the Holy Spirit.¹ .

Our churches reject the doctrines of the *Pelagians*² and others who maintain that what is called *original sin* is no sin, and who, in order to lessen the glory of the merits and benefits of Christ, declare that man may be justified before God by means of his own natural ability.

Notes on this Article.

¹ What the reformers meant by the term “*being regenerated by baptism and the Holy Spirit.*” See Article on baptism.

² A controversy arose A. D. 412, between *Pelagius*, a British monk, and *St. Augustine*. *Pelagius* asserted that man possessed ability both to know and do *good* as well as *evil*; that the fall of Adam has entailed upon our race no evil consequences; that death is a necessary law of our nature, and not the punishment inflicted upon him in consequence of transgression.

ARTICLE III.

OF THE SON OF GOD.

Our churches likewise teach that *the Word*, that is, the Son of God, assumed human nature in the womb of the blessed Virgin Mary, so that the two natures, human and divine, being inseparably united in one person, constitute one Christ, who is true God and true man, born of the Virgin Mary; that he verily suffered, was crucified and buried, in order to reconcile the Father to us, and to offer himself as a sacrifice, both for original sin and all the actual sins of men. He likewise descended into hell, (Hades) rose again on the third day, and ascended into

heaven, where he now sitteth at the right hand of his Father, to exercise perpetual reign over all creatures, and to sanctify those, who believe in him, by means of the holy Spirit sent into their hearts, to rule, console, quicken and defend them against the devil and the power of sin.

The same Christ will return openly, that he may judge the living and the dead, according to the Apostolic creed.

Note. The Reformers were induced to give the minute and particular description of the two-fold nature of Christ, presented in the above article, by the fact, that sects had arisen as early as the second century, who either denied the real divinity, or the true humanity of Christ. The Gnostic sects, that is, all those who favored the Eastern or Persian philosophy, contended that all matter belonged to the kingdom of darkness, and consequently denied the true humanity of Christ, while the Arians, Semiarians, Eunomians and others denied the divinity of the Saviour.

ARTICLE IV. OF JUSTIFICATION.

They likewise teach, that men cannot be justified before God, by their own strength or meritorious works; but that on the contrary they are freely justified for Christ's sake, through the operation of saving faith; viz: that when they believe, they are received into favor and their sins are remitted on account of Christ, who made satisfaction for our transgressions by his death. This faith is imputed to us of God as righteousness. Rom. ch. iii. and iv.

Note. The doctrine of justification by faith was considered by Luther and his noble coadjutors as *Articulus*

stantis et cadentis ecclesiæ, i. e. as the article, with which the church must stand or fall. See Art. xx.

ARTICLE V.

OF THE MINISTERIAL OFFICE.

In order to further the attainment of such a saving faith, the office of the Christian ministry has been instituted, whose members are ordained to preach the gospel and administer the holy Sacraments.

For through the instrumentality of the word and the sacrament as divinely appointed means of grace, the holy Spirit is given, who in his own time and place, worketh faith in those who attentively hear the gospel, which announces, that God for Christ's sake, and not on account of any merit in us, justifies those, who believe in Christ.

Our churches, in maintaining this doctrine, oppose and condemn the Anabaptists, and such other Sectarians, as suppose that the holy Spirit carries on his divine agency independently of a preached word, and that men may secure his saving influence by their individual preparations and exertions.

Note 1. The Anabaptists, as a sect, appeared in the church about the time of the Reformation; they rejected Pedo-Baptism, i. e. the baptism of infants, and consequently re-baptized those, who had received that ordinance in their infancy, hence their name. They also entertained many other erroneous and heretical sentiments. They opposed the institutions of civil government, were favorable to a system that established a community of equal interests, they considered the wild hallucinations of their fanatical preachers and prophets as of

equal importance with the inspirations of holy writ, and in many respects acted in direct opposition to the revealed will of God.

Note 2. The sentiment of the reformers as embodied in this 5th article of the Augsburg Confession, is clearly and beautifully presented in the following passage of holy writ: Rom. x. 13—15. “Whosoever shall call upon the name of the Lord, shall be saved. How then shall they call upon him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written: how beautiful are the feet of them, that preach the gospel of peace, and bring glad tidings of good things!”

ARTICLE VI.

OF RENEWED OBEDIENCE.

They likewise teach, that a saving faith must evidence its genuineness *by bringing forth good fruit*, and that it is our duty, to perform those good works, which God has commanded us, *purely because HE has commanded them*, and not in the expectation of thereby meriting justification before him. For remission of sin and justification are secured by faith, as is implicitly taught in the declaration of Christ: “When ye shall have done all things, say, we are unprofitable servants.”

The same truth is also presented us in the writings of many Ecclesiastics of former times; thus *Ambrosius* says: “God hath appointed, that he, who believes in Christ, shall be saved by faith, independent of works, the remission of sin being by him gratuitously bestowed.”

Note. In the phrase “*good works, which God has commanded,*” the confessors couched and expressed their denial of the desirableness, necessity or validity of those external works, which had been highly extolled before the commencement of the reformation, such as vows, celibacy, bequeathments to monasteries and churches, pilgrimages, the invocation of Saints, and such like, and which were thought by many to be meritorious in the sight of God, and hence accounted necessary to salvation.

Again, they intended to show, that the doctrine of faith does not exclude real good works; such as are comprehended in the divine command, “*'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself.'*”

A quotation from Luther's appendix to the Smalcaldic articles will suffice to shew some of the abuses and perversions, against which the 6th article was designed by the confessors to warn the churches. Luther thus writes: “*Manifest idolatry is carried on in the profanation of the mass, which, besides containing many other errors, has been shamefully abused for the base purpose of venality. The doctrine of penitence has been falsified by the Pope and his adherents; for they teach that sins are forgiven on the score of human merit, and then again add, that it is doubtful after all, whether sins are really pardoned or not.* They have also attempted to detract from the merits of Christ, by means of the doctrines of confessions, indulgencies, &c. *What horrible idolatry have they taught, by commanding the worship of images and saints? What crimes have been perpetrated, in conse-*

quence of their traditions concerning celibacy? How has the pure gospel of Christ been darkened and obscured by means of the unnatural vows of perpetual virginity, mortification, abstinence, &c., whereby that merit is sought which can only be obtained through Christ."

ARTICLE VII.

OF THE CHURCH.

They likewise teach, that there will always be one holy church; this church is the congregation of the saints, in which the pure gospel of Christ is taught, and the sacraments properly administered. And for the true unity of the church nothing more is required, than agreement concerning the doctrines of the gospel, and the administration of the sacraments.

Nor does the unity of the church require, that the same human traditions, rites and ceremonies, instituted by men, should be every where observed. As Paul says: "One faith, one baptism, one God and Father of all, &c. Eph. iv ch.

ARTICLE VIII.

WHAT THE CHURCH IS.

Although the church, in the strictest sense and meaning of the term, is nothing else than a congregation of saints and believers; yet as in the present life many hypocrites and wicked men are mingled with them, it is lawful for us also, to receive the sacrament when administered by unconverted men; which may be safely inferred from the declaration of the Saviour. "The Scribes and Pharisees sit in Moses' seat," &c. Matt. xxiii. And as Christ has instituted and commanded the sacraments

and the preached word, they are on that account to be regarded efficacious, even though they should be administered by wicked men. They are opposed to the sentiments of the Donatists and others, who hold together with them, that the administration of the sacraments by wicked men is inefficacious, and ought therefore to be rejected.

Note 1. The Donatists, mentioned in the rejecting clause of the above article appeared as a distinct sect in the 4th century.

Note 2. From the 8th article we learn, that the reformers regarded the ministry of reconciliation, as the agents or ambassadors of Christ, agreeably to the expression of the Apostle: “Now then we are ambassadors for Christ, as though *God* did beseech you by *us*, we pray you *in Christ’s stead*, be ye reconciled to *God*.” It is not the word of man which we are to hear from the sacred desk, but the saving gospel of our blessed Lord. The sacraments are not *human* institutions, and therefore dependent on the intentions of him, *who administers* them, for their efficacy; they are divine; believers participate in them with a view to obtain a divine blessing; and this blessing *God* is able and sees fit to impart independently of a perfect or infallible ministry. No one ought however to enter upon the duties of the sacred ministry, whose character and qualifications do not accord with the requisitions of the sacred word. *Personal* holiness, good common sense, a respectable degree of native talent, a disposition, which will lead to habits of application, and which admits firmness of purpose, and zeal in duty, these ought to constitute in part the character of the candidate for the ministry of reconciliation.

That personal holiness is indispensable to the minister, we are expressly taught in the 50th Ps. v. 16. " Unto the wicked God says, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth."

An exact standard of ministerial qualifications as to personal talent or mental improvement, it is impossible for the church to prescribe. All that can be said upon the subject is, that, as there is not another office on earth whose duties are equally solemn, momentous and responsible, as are those of the ministry, it follows, that there is none, which requires an equal degree of excellence in the character of him, who is to perform them.

The more enlightened, zealous and pious the ministry is, or in other words, the nearer the ambassador of Christ approaches his Lord in character and disposition, the greater confidence can be placed in his exertions, and the higher hopes entertained of his success.

ARTICLE IX.

OF BAPTISM.

Concerning baptism our churches teach, that it is necessary to salvation; that the grace of God is offered through baptism, and that this ordinance ought to be administered to children, that they may thereby be dedicated to God, and received into his favor. We dissent from the sect of the Anabaptists, who disapprove of the baptism of children, and affirm, that children may be saved without being baptized.

Note. In reference to this article, we have first to remind the reader of the sentiments expressed by the confessors in the preface to this confession, declaring there,

and in various passages of their other writings, some of which have been quoted in the notes to the preface, that it was their object, not only to couch the sentiments and doctrines they professed in language, the least offensive to their opponents, but also to give way as far as conscience would permit. This being premised, we shall endeavor to discover the meaning of the Reformers in regard to the article of baptism from some of those portions of their writings, where they had not cause to be so circumspect and careful of not giving offence to the Roman party, as they had in the delivery of the Augsburg Confession. Luther says in the 3d part of the Smalcaldic Articles, Art. V.

“Baptism is nothing else, than *the promise* or word of God, as connected with the water, the use of which was commanded by him. Therefore we do not concur in opinion with Thomas Aquinas and the Dominicans, who maintain, that God has imparted a spiritual power to the water, so that *sin is washed away* by means of the agency of the water. Nor do we believe with the Franciscans, that baptism *washes away sin* with the assistance of God.”

Although the Latin copy of the Augsburg Confession says, “*that baptism is necessary to salvation;*” the German copy merely states, “*that baptism is a necessary act.*” The quotation from Luther, made above, shows that he considered baptism as a necessary act, or if you choose, as necessary to salvation, not because he believed that God imparted a spiritual power to the water to wash sins away, but because it is *a promise on the part of God*, connected with the water, and *commanded by him.*

Concerning the baptism of children, Luther thus writes in the Smalcaldic Articles: "Children ought to be baptized, inasmuch as they constitute a part of the human family, for whom Christ has purchased redemption." "Hence we infer, that the church owes baptism unto children, *and the annunciation* of God's promise to them."

Melanchthon observes in the apology of the Augsburg Confession, page 156, "It is very certain, that *the promise of salvation* appertains also to little children. For this promise does not refer to those who are out of the pale of Christ's church, where there are to be found neither his word nor his sacraments, "Therefore children ought to be baptized, in order that *the promise of salvation* may be applied to them, agreeably to the command of Christ: *Baptize all nations, &c.*"

ARTICLE X.

OF THE LORD'S SUPPER.

Concerning the Lord's Supper our churches teach, that the body and blood of Christ are actually present and distributed to those who partake of the Lord's Supper, and we disapprove of the doctrine of those, who teach differently.

Note. That Luther and the Reformers, who labored with him entertained the idea of the real presence of Christ in the Eucharist is undeniable, but it is also well known, that the sentiments of Luther concerning the real presence of Christ in the Supper have not always been fully received in the Lutheran church. Melanchthon departed from them, and many of our divines of the 17th century, otherwise strict adherents to the doctrines of

Luther, moderated the expressions of the great reformer in such a manner, that few Protestant Christians of any other denomination could well find fault with their explanation of the manner, in which they represented to themselves and taught the presence of Christ in the Eucharist. Cheerfully would we quote some of the passages from the writings of divines of those times, on this much controverted subject, to prove our assertion, but being confined to short notes by the Synod, we can do no more than refer the reader to *Gerhardi Loci Theologici Tom. v. page 55, sqq, et 81, and Juenstedts Theologia Didactica Polemica, parte iv. page 194.*

The idea has existed in some parts of our church, and perhaps does still exist among the uninformed, that the participation of the Lord's Supper secures unto us, as an opus operatum, the forgiveness of sins. We cannot forbear declaring, that Luther never entertained this sentiment: See the larger catechism page 565, where he says: "Those who despise the Sacrament of the Altar, and live in a manner inconsistent with their profession of religion, receive the sacrament to their condemnation; just like a patient, who, in spite of the physician, eats and drinks what he ought not to touch." See also Formula Concordiae, page 601. Apology Art. 2d, page 68 and 69.

The opinions now generally entertained in the Lutheran church as to the nature of the Sacrament of the Lord's Supper differ in no material point from those entertained by the other protestant churches on the same subject. We believe, that Christ instituted this sacrament as a means of spiritual communion with him, as the invisible head of the church, and which is to be stately observed, until the saints are admitted to personal communion with

him in heaven. In it, the Christian commemorates with devout feelings, the sufferings and death of Christ. By means of this ordinance the Christian renews his faith, and receives the spiritual blessing, which the Saviour has promised to impart to all worthy communicants. The body and blood of Christ are set forth in this ordinance as the spiritual food of the soul. His body was broken, and his blood was shed for man's redemption; by participating in an ordinance, commemorative of Christ's death, we exhibit our desire to become personally interested in the benefit of his atonement.

Whilst such are the immediate views of our churches in reference to the nature of this institution, they also regard it as a means of promoting the growth of Christian virtues among the professed members of the church of Christ. It affords to all an opportunity of openly manifesting our love to Christ, and a regard for his institutions. It is highly promotive of brotherly love and Christian union. This was the strongest bond of attachment which the primitive Christians possessed, when persecution tried their faith. The communion of the Lord's Supper continues still to be a grand link in the chain of Christian union at the present day.

If however any of our brethren should entertain sentiments, apparently more conformable to the views and language held forth in the Augsburg Confession and other writings of the first reformers, we do not desire or wish to disturb him in that opinion, in as much as we know, that the main point in this as well as in every other religious observance, is the heart; if this is hungry and thirsty after the blessings which Christ will impart to the believer in this sacrament, he may rest assured, *that*

blessing shall be his, whatever may be his individual view of the mode of communion with Christ at his table. For however much individual professors or churches may differ as regards minor and non-essential features in the Christian system, all agree in professing one Lord, one faith, one baptism. Around the table of their common Lord and master, they may meet in the hallowed exercise of Christian love. At the table of Christ they may forget their minor differences, and communing in sweet and endearing fellowship with each other and their Lord.

By this institution Christians are reminded in the most impressive manner, of their social relations as members of one body, *which is Christ*. “I am the vine,” says he, “ye are the branches;” and surely, if such be the mutual relations sustained towards each other, by the members of Christ’s church, we may at least expect, that all communing disciples “should hold the faith in the unity of the Spirit, in the bonds of peace and in righteousness of life.”

ARTICLE XI.
OF CONFESSION.

In regard to confession our churches teach, that private absolution ought to be retained, although we deem an enumeration of all transgressions in confession unnecessary; for this is an impossibility, according to the declaration of the Psalmist: “Who can understand his errors.”

Note. In the Roman church as constituted at the time of the reformation, and as now existing, auricular confession had not only been formally introduced, but the priestly absolution subsequent to confession had been declared a sacrament by Pope Innocent III. at the 4th

Lateran council, held A. D. 1215. The council declared that God would forgive those sins alone, which had been acknowledged in the confessional, and all catholics were commanded to confess at least once a year under pain of excommunication, whatever sins they may have committed, in thought, word and deed.

The preface of the Augsburg Confession, exhibits, as already observed, a desire on the part of the Reformers, to yield to their opponents, whatever could be conceded with a good conscience. To this earnest desire after conciliation, must we attribute the toleration of the form of confession, presented in the 11th article.

The rite of private confession and absolution obtains yet *in a few parts* of the Lutheran church in Europe, but is entirely abolished in our American churches in the present day. An appropriate form of public confession has been adopted, (see Liturgy) as part of the introductory service of the sanctuary, and particularly on sacramental occasions.

ARTICLE XII. OF REPENTANCE.

Concerning repentance our churches teach, that those who have fallen away or relapsed after baptism, may at any time obtain pardon when they are converted, and the church is in duty bound to grant absolution, (i. e. to receive them to church-communion) to such as repent. Repentance, properly speaking, consists of two parts, viz: first, *of contrition* or dread on account of acknowledged sin, and 2dly, *of Faith*, which is produced by means of the gospel, or by means of absolution, which faith confidently expects, that pardon for sin is bestowed

for Christ's sake, which tranquilizes the conscience and liberates it from fear. Such repentance must be succeeded by good works as its fruit.

They reject the doctrine of the Anabaptists, who teach, that they who have once been justified, cannot lose the holy Spirit. In like manner they reject the doctrine of those who contend that some persons attain so high a degree of perfection in this life that they cannot sin. We reject also the Novatiani, who would not receive those into church communion, who had backslidden after baptism but had become penitent. We also reject the doctrine of those, who say, that remission of sins is not obtained through faith, but require us to merit grace by good works.

NOTE.

The doctrine presented in the foregoing article concerning repentance, seems to be based upon the scriptural representation: "Godly sorrow worketh repentance unto salvation." The awakened sinner is led to feel sorrow on account of his sins, by reflecting upon the character of the Being, against whom his sins have been committed. A consciousness of the deepest ingratitude, of criminal disobedience towards a Being, in whose character we behold every perfection, whose moral government is based upon such principles as can alone ensure the divine glory and the supreme happiness of its subjects, and whose law is holy, just and good, awakens within the soul genuine contrition and sorrow. This sorrow is rendered still more pungent, when our disobedience is viewed as voluntary, when the sinner feels that he has sinned against the clearest declarations of the divine will and the dictates of his own conscience.

Again, we may speak of fear as a leading cause of sorrow in the mind of an awakened sinner. The most fearful threatenings have been announced against the violator of God's law. The sinner feels guilty of such violation, and regards himself as a just subject of divine punishment. How can he feel otherwise than sorrowful on account of sin, the wages of which he knows to be death. But this sorrow must lead to sincere and implicit faith in Christ, in order to be of benefit to the soul.

Faith is that confidence in God which believes the message God addresses to the sinner, and in which is set forth the divine compassion by means of a Redeemer. Believing that God is in Christ Jesus, reconciling the world unto himself, the conscience-smitten and awakened sinner takes refuge in the provision of grace, which a compassionate Redeemer offers to his acceptance.

It is the office of the Holy Spirit, to lead men by means of his varied influences to the cultivation and exercise of this faith. Hence faith is said to be the gift of God. But it is the awakened sinner's duty and privilege, *to attend* to these operations of the Holy Spirit, and *to make a faithful use* of the offered means which God has promised to bless to the salvation of his soul.

The doctrines of *sinless perfection and final perseverance*, the confessors rejected. These doctrines they regarded as inconsistent with the explicit declarations of God's word. In regard to the former, Christ says: "None is good but God." And in regard to the latter, the warning example of Saul, (see 1 Sam. x. 6, 9, comp. with chap. xxxi. 4.) and Paul's declaration concerning Hymeneus and Alexander, (1 Tim. i. 19, 20,) are sufficient warrantees to the confessors, to say what they did say on that subject.

The Novatians, a sect which originated in the middle of the third century, taught, that whenever a member of the church should be found guilty of any gross sin, after having been a full member, he must ever after be denied re-admission to communion, even though he should exhibit signs of genuine repentance.

In opposition to such unchristian sentiment the confessors taught, that the church is bound to absolve, i. e. to re-admit to church privileges such as return to repentance. The Roman church teaches, that good works may render him, that performs them, meritorious in the sight of God. Against this erroneous sentiment the last and condemning clause of this article is directed.

ARTICLE XIII.

OF THE USE OF THE SACRAMENTS.

Concerning the use of the Sacraments our churches teach, that they are designed not only as marks of our religious profession before men, but rather as signs and evidences of the divine disposition towards us, in order to excite and confirm the faith of those who use them. Hence the sacraments are to be used with faith in the promises, which are exhibited and set forth by them. They therefore condemn the doctrine of those who teach, that the sacraments produce justification as a matter of course (*ex opere operato*) in their recipients and who do not teach, that faith is required in the reception of the sacraments, to the remission of sins.

NOTE.

In our remarks on Articles ix. and x. we have stated the opinion held by our churches, as to the nature of the two Sacraments, viz: Baptism and the

Lord's Supper. It may not be inappropriate to subjoin in this connection a few remarks, relative to the mode of administering the former of these sacraments. We believe that baptism was instituted by Christ, as the initiatory rite, or as the means of inducting members into his church, in the same manner in which circumcision was the initiatory rite of the Old Testament. This belief is founded on the commission of Christ to his disciples: Matth. xxviii. 19 and 20, and the words of Paul, Col. ii. 11, 12. We further believe, that God in this ordinance enters into a covenant with us, similar to that which he made with those in the Old Testament who received the rite of circumcision, Gen. xvii. 7—14, with this difference only, that while God pledged himself to the circumcised Israelite, to impart to him all the blessings of the Abrahamic covenant, provided, he should walk in the steps of Abraham, so in the New Testament, God pledges himself to grant to the baptized person every blessing of the new covenant established by Jesus, so soon as the baptized person shall become hungry and thirsty after the righteousness of Christ. We further believe that water is to be used in the administration of this ordinance, but that the validity of that sacrament is not dependant either upon the quantity of water, or the mode in which it is applied, whether by immersion, washing, pouring or sprinkling. *Faith* being the main prerequisite in this sacrament, the mode of the external performance of the rite can have no influence on its validity. Should the objector say, that such a view of the rite would effectually exclude infants from this initiatory ordinance of the New Testament we reply, that we have shown, that the blessings of baptism as well as those of

circumcision are prospective, i. e. these ordinances were and are beneficial, as soon as the initiated person believes with the faith of Abraham, which is also the Christian faith, that God has pledged himself to impart his covenant blessings to him, and therefore faith is not required in the recipient of baptism *at the time* of administering the ordinance, but afterwards, just as it was in the old covenant in regard to the infant which was received into God's covenant with a view to exercise Abraham's faith in coming years. Moreover, the children of Abraham were to be instructed (Gen. xviii. 19. Exod. xii. 26, 27,) in regard to that covenant of God, and as faith comes by hearing, (Rom. x. 14,) it is but reasonable to suppose, that they would become participants of that faith, provided they sought the Lord in truth. But if this were not done, circumcision would have been of as little avail to the Israelite as baptism in every mode and shape to children or adults in the days of the new covenant. But if we at any time afterwards exercise faith in the promises of God exhibited to us in baptism, that ordinance becomes to us according to this article, a sign and evidence of the divine disposition towards us.

Again, if it be said, that we ought to observe *that mode* of administering this ordinance by immersion, as the mode in which that ordinance was administered by the apostles, we reply in the first place, that this apostolic mode of administering the ordinance is by no means clearly made out; and secondly, supposing it admissible, that the apostles did baptize by immersion at least very generally, and if a sacrament is invalid, unless administered in the original mode, then this argument applies with equal force to the administration of the Lord's Supper.

In the narrative given by the Evangelists of the institution of *this* sacrament, the mode in which it was administered the first time is so pointedly and minutely described, that if the different denominations believed the validity of that sacrament consisted in a slavish imitation of the manner, in which it was instituted, they might do so. But as no Christian denomination pursues that mode, we infer, that none deem such imitation of importance, *hence also, a non-observance* of the original mode in administering baptism, which, to say the least, is not so clearly pointed out, as the manner in which the Lord's Supper was instituted, *cannot destroy its validity.*

ARTICLE XIV.

OF CHURCH ORDERS.

Concerning church orders our churches teach, that no person ought publicly to teach, preach or administer the sacraments in the church, except those who have received a regular call.

NOTE.

In this brief article every thing would be plain, if the confessors had informed us, what they understood by the term "*a regular call.*" This doubt is however, removed by the apology of the confession, article viii. page 204, and by Luther's declaration in part 3d, article x. of the Smalcaldic Articles. In the Apology it was, as we have repeatedly observed, the object of the confessors to make every possible concession to the Romanists; hence they express themselves perfectly willing, to admit the imparity of church orders, as constituted in the Roman church, and to excuse their departure from the canons, by the necessity, imposed on them by the bishops, who not only refused to ordain the ministers, ad-

hering to the evangelical doctrines, but who also persecuted them even unto death. But when the Smalcaldic Articles were written by Luther, seven years after the delivery of the Augsburg Confession, almost every prospect of reconciliation with the Roman church had disappeared, and therefore Luther gave his opinion more freely and unreservedly to the public, than it had been done before. His sentiments, as expressed in the Smalcaldic Articles, are as follows: "If the bishops would discharge their duty, as they ought, and be truly fathers of the church, we might permit them, for the sake of charity and tranquility, not from necessity, to ordain our preachers, however on condition, to lay aside every foolish unchristian ceremony and pomp. But since they neither are, nor wish to be bishops indeed, but temporal lords and princes, who neither preach nor teach, nor baptize, nor administer the Lord's Supper, nor perform any other ecclesiastical duty or office, but persecute and condemn those, who, when called, do it, the church cannot be deprived for their sake of its ministers. Therefore we shall and will ourselves ordain suitable persons for this office, according to the usage of the antient church. And they cannot prohibit us from so doing, according to their own laws, which declare, that the ordination of persons by heretics is valid, and ought not to be changed. And Jerome writes concerning the church of Alexandria, that it was at first governed jointly by bishops, presbyters and ministers."

This declaration of Luther shows, that the views of the confessors in regard to church orders, were in agreement with those entertained on that subject in the churches of America and Germany. And although the order of Bishops does exist in Sweden, Norway and

Denmark, it is not regarded in the same light in those countries, as it is by the Roman and Episcopal English churches; i. e. it is not believed, that ministerial acts, performed by a minister, *not* ordained by a bishop are invalid; and pastors, ordained by superintendants and other presbyters may officiate without reordination in these countries. Two facts will be sufficient to substantiate this assertion; first: that in one part of Denmark, viz: in Schleswich, Holstein and Lauenburg, the parity of ministers is maintained, while in the other parts the Episcopal system has been introduced; secondly: the Smalcaldic Articles form a part of the symbolic books of those realms, consequently, the sentiments, expressed in them by Luther are also those of the Swedish, Norwegian and Danish churches, though they have admitted the Episcopal system from motives of expediency.

ARTICLE XV.

OF RELIGIOUS OBSERVANCES AND CEREMONIES.

Concerning rites and ceremonies introduced into the church they teach, that those ceremonies ought to be observed, which are harmless in themselves, and which have a tendency to promote peace and good order in the church; such as certain holy days, festivals, &c. We, however, caution men in these matters, that the conscience ought not to be troubled, as if these observances were necessary to salvation. We also give this caution, that all human traditions, instituted with a view to appease God, to merit his favor, and to make satisfaction for sin, are in direct opposition to the gospel, and the doctrine of faith in Christ. Therefore, vows, traditional observances concerning meats, days, &c. instituted

to merit God's favor, and to make satisfaction for sin, are useless and contrary to the gospel. Col. ii. 16.

NOTES.

1. Among the observances condemned by the confessors, are monastic vows, that is, vows of celibacy, entered into with a view to merit the favor of God. When speaking of traditionary observances of meats and days, they have in view, among others, the fast days ordinary and extraordinary, the observance of saint days, processions and the like. These and other similar observances, e. g. the baptism of bells, the dedicatory ceremonies of temples, altars, consecration of wax-candles, &c. Luther designates in the Smalcaldic Articles, as "foolish and puerile shows, deceitfully invented, for the sake of obtaining money under the pretence of benefitting souls, but with which we will have nothing to do ;" and our hearts respond Amen !

2. The views of the Lutheran church in relation to religious ceremonies and forms of worship, are fully developed in the Formula of Discipline adopted in church convention in the year 1838, contained in this volume, which see. The formula, recommended by the General Synod, agrees on that subject in all respects with the sentiments expressed in the Formula of the Synod of South Carolina.

ARTICLE XVI.

OF TEMPORAL OR CIVIL GOVERNMENT.

Concerning civil government our churches teach, that legitimate civil enactments are good works of God ; that it is lawful for Christians to hold civil offices, to be judges, and to pronounce sentence according to the law of

the empire and other existing laws, to inflict the punishment of death, wage just wars, and serve in them, lawfully to obtain and to hold property, to make oath, when required by a magistrate, to marry and to be married. We reject the doctrines of the Anabaptists, who prohibit Christians from holding these civil offices. In like manner do we reject the doctrine of those, who do not make Evangelical perfection to consist in the fear of God and in faith, but in the abandonment of domestic duties, for the gospel teaches a ceaseless righteousness of heart, while it does not reject the duties of civil or domestic life, but strictly demands their observance as regulations of God's appointment, and enjoins them to be performed in the spirit of charity. Christians are, therefore, in duty bound to obey their rulers, and submit to the laws under which they live. But when magistrates order Christians to perform acts of unrighteousness, under such circumstances it is their duty to obey God rather than man. *Acts iv. 19.*

NOTE.

The confessors clearly exhibit to us in the phraseology of the above article, their views of political government. The institutions of civil government, the enactments of civil rulers, they acknowledged as lawful in themselves, and as recommended to our observance by a divine sanction and approval. Hence, under whatsoever form of government a Christian may have his lot cast, whether it be monarchical or republican, obedience to the properly constituted authorities is universally to be rendered, provided, the liberties of conscience be not infringed, or the sacred rights of religious faith be not violated.

In the excepting clause of the article under consideration, the confessors had reference to such cases, as those recorded in Acts iv. 19 and v. ch. 29, when the Jewish council interdicted the preaching of Christ, and thus infringed the sacred rights of the apostles. If, therefore, any civil government should prohibit the preaching of the gospel, as did the national convention of France in the year 1792, we are in conscience bound to obey God rather than men. Hence we observe, also, that when the political or civil tribunals of Heathen nations sit in judgment on the christian religion, and prohibit, under pain of severe punishment, its promulgation, the missionary is not bound to render obedience to such enactments, since they are at direct variance with the sovereign and imperative command of Christ: “Go ye, therefore, and teach all nations,” &c. Matt. xxviii. 19. But when the government under which we live commands nothing sinful, it is our duty to honor our civil rulers, cherish and obey, sustain and defend our civil institutions, and conduct ourselves as good and devoted subjects and citizens. No office is to be avoided or shunned under pretence that it is inconsistent with a religious character to hold it. If called to the high and responsible, the dignified office of legislator or judge, the christian should *do justly, love mercy, and walk humbly before God.* He should ever have the welfare of the country in which he lives near to his heart, and contribute towards the promotion of justice, peace and good order throughout the extent of his official and individual influence.

In the second condeinnatory clause the confessors had in view the several orders of monastic mendicants. These orders of monks, in addition to the ordinary vows of chas-

tity and obedience, added an utter renunciation of all kinds of property for themselves as well as for their monasteries. Consequently they threw themselves upon the charity of the church and community at large for their support. Such vows the confessors regarded as unscriptural and subversive of all order in society.

ARTICLE XVII.

OF CHRIST'S RETURN TO JUDGMENT.

Our churches teach that Christ will appear at the end of the world to execute judgment; that he will raise all the dead; that he will give to the pious and elect eternal life and endless joys, but will condemn to endless punishment wicked men and apostate angels.

We condemn the Anabaptists, who teach that the punishment of devils and wicked men is to be finite in its duration, in like manner they condemn those who circulated the Judaizing notion, that the righteous shall assume to themselves the government of the world prior to the resurrection of the dead, and that all the wicked shall be exterminated.

NOTES.

1. The doctrine of the resurrection of the dead; of Christ's return to judgment; the bestowment of rewards to the righteous, and infliction of punishment upon the wicked who have persevered in sin unto the end, are embraced and held by all the orthodox churches in christendom. It would, therefore, be superfluous for us to say any thing in reference to these doctrines, save that they are confirmed by the clearest revelations of holy writ.

For proof of the resurrection of the dead, see 2 Tim.

i. 10. "Jesus Christ has brought life and immortality to light through the gospel." See further, Matt. xxv. 31, sqq.; John v. 28; ch. xi. 24, sqq.; 1 Cor. xv. 23, sqq.; 2 Cor. v. 1—10; 1 Thess. iv. 13, sqq.

Concerning the judgment of the quick and the dead, see Acts xvii. 31; Matt. xvi. 27, 28; ch. xxv. 31—46; Rom. ii. 6—16; 1 Cor. iv. 5.

Concerning the everlasting happiness of the righteous, See Matt. xxv. 46; John v. 39; Rom. ii. 7. &c.

Concerning the eternal punishment of the wicked, see Mark ix. 44, 46, 48; Matth. xx. 46. In the latter passage eternal life, (*αἰώνιος ζωή*) and everlasting punishment, (*αἰώνιος κακωσία*) are placed in opposition to each other; *eternal life* is universally understood to imply an unending state of spiritual enjoyment, hence by natural consequence, *eternal punishment* must be in like manner, endless. See also Rev. xx. 12—15. Whatever, therefore, the wisdom of man may object to this doctrine, can come into no consideration with us, as men, who are persuaded, *that the New Testament is the revelation of him, in whose hands are the keys of life and of death.* But as scripture is silent concerning *the nature* of this punishment, except in highly figurative language, which we, in our present state, and with the faculties, which we *now* possess, are unable, satisfactorily to explain and develop, it behooves us to leave this development with him, who has revealed the fact, and to strive, that we may not be overtaken by the second death.

2. The crude and unsounded notions pertaining to the millenium, which the confessors denounce, were the offspring of rabbinical dreams. They crept into the

church almost with the first spread of the gospel; see Epistle of Barnabas, ch. xv. Justin, the martyr, in his dialogue with Tryphon, the jew, ch. lxxxii. Irenæus against the Heretics, Book, v. ch. 23. *Origenes* and *Dionysius* of Alexandria, were its strong opposers, and though they succeeded in checking this doctrine, chiliasm still retained its hold in the west. It has been revived in the 18th and 19th centuries; and those who adhere to this doctrine, support it by a literal interpretation of Rev. xx. 1—8.

That the gospel holds forth and countenances the opinion of a universal diffusion of Christianity, so far as the communication of its glad tidings is concerned, admits not of a reasonable doubt; the earliest prophecies of the Old Testament announce it: see Gen. xii. 3, xx. 18, xxii. 18; Ps. ii. 8, lxxii. 8—11; Isa. ii. 2, 4, lx. 2, 5; Joel ii. 28. The Saviour himself confirms us in this belief: Matth. xxiv. 14, xxviii., 18, 19, 20; Luke xxiv. 47, xiii. 29; John x. 16; Acts i. 8. His apostles also teach it in their epistles, see Rom. xi. 25; 1 Cor. xv. 25—28; Phil. ii. 10. And we may still go one step further, and say, that scripture supports the idea, that in the latter days the Holy Spirit will stir up the minds of God's people to great exertions, in promoting Christ's kingdom by the spread of the gospel in heathen and Christian lands, and that we may expect special outpourings of the Holy Spirit in connexion with these exertions. This expectation is in accordance with God's dealings with men, from the earliest days; extraordinary opportunities of becoming acquainted with the truth, have generally preceded extraordinary judgments. Previous to the flood,

God sent Noah, the preacher of righteousness to men and the builder of the ark. Sodom's destruction was preceded by the presence of Abraham and Melchisedek ; the trials of Israel in the wilderness by the mighty signs of God in Egypt and the red sea ; the destruction of Jerusalem by Nebucadnezar, by a host of divine seers and prophets, warning and beseeching Israel to return unto the Lord their God ; the last overthrow of the Jewish nation, by the presence, instructions, entreaties and warnings of the Son of man. A perusal of the history of the Christian church from the earliest ages to the present day likewise shews, that great blessings preceded extraordinary judgments. Analogy, therefore, permits us to expect, that in the latter day, before the Son of man shall come to judgment, the offers of grace and salvation will be brought nearer to the hearts of men by the word and Spirit than at any previous time ; but we fear, according to the same analogy, that the question of the Saviour, Luke xviii. 8, "When the Son of man cometh, shall he find faith on the earth ?" will prove to be a calamitous prophecy.

ARTICLE XVIII.

OF FREE WILL.

Concerning free will we teach, that the human will possesses some liberty for the performance of civil duties, and for the choice of those things, which lie within the control of reason. But our will has no power to effect our justification before God, to yield spiritual obedience without the Spirit of God ; for the natural man receiveth not the things which are of the Spirit of God, but this is accomplished in the heart, when the Holy Spirit is re-

ceived through the word. St. Augustine teaches the same doctrine in the 3d book of his Hypognosticon, viz : “ We confess, that all men have a free will, since they all possess natural reason and understanding. This reason, however, is not fit, either to begin or to complete any thing pertaining to God, but has liberty only in things pertaining to this life, both good and bad. A man, for instance, may labor in the field, he may eat, drink, he may have a friend or not, he may put on a garment or lay it aside, build a house, marry, &c. and what else soever pertains to this present life, although even all this stands under the direction of the divine government. So may likewise a man do evil, he may be an idolater, a murderer, &c.”

We reject the Pelagians, who teach, that man, independent of the aid of the Holy Spirit, and by means of his own strength, is able to love God with all his heart ; for, although nature may in some measure perform the external work, pertaining to some acts of obedience ; for instance : keep his hands off from theft, murder, &c. yet it cannot produce the internal emotions of the heart, i. e. it cannot produce chastity, patience, the fear of God, and confidence towards God.

NOTE.

In the 2d, 3d, 4th, and 5th articles of this confession, the reformers have given us their views concerning *original sin, the Son of God our Saviour, the doctrine of justification by faith, and the means*, which God employs, to bring men to the knowledge of the truth. In this xviii. article they again assert, that man cannot save himself by means of his natural powers, that sin has so

completely destroyed his faculties, that he must exclaim : “ Oh wretched man, that I am, who shall deliver me from the body of this death ? ” Rom. vii. 24.

Both experience and scripture teach us, that these views of the confessors are founded in truth, and happy is the man, who, enlightened by the Spirit of God, beholds himself in that lost condition. To him the word of the Redeemer will be precious : “ The Son of man is come, to seek and save that which is lost.”

Controversies without end have distracted the Christian church, almost from the days of the apostles to the present time, in regard to the question : whether any were *necessarily* excluded from the benefits of Christ’s advent, his atonement and the blessed influences of his doctrines. But we will strengthen *our* faith in God’s promises, by calling to mind the words of Jesus : “ Ask, and it shall be given you.” “ Blessed *are* the poor in Spirit, for theirs *is* the kingdom of God.” “ Blessed *are* they who hunger and thirst after righteousness, for *they shall be filled.*” In so doing, we shall not dispute, whether few or many are saved, it will be enough for us, to know : that he, who cometh unto him, shall in no wise be cast out.

ARTICLE XIX.

OF THE CAUSE OF SIN.

Concerning the cause of sin they teach, that although God creates and preserves nature, yet, the will of the wicked, i. e. of the devil and all impious men, is the cause of sin, which will, turns itself away from God, without his assistance, as Christ says, John viii. “ When he speaketh a lie, he speaketh of his own.”

NOTE.

The principal design of this article is, to vindicate the divine character from the charge, of originating or causing sin. If holy writ were silent on that subject, the knowledge which he has given us of his character, demands, we should confess: God is not the author of sin.

If we view him in his goodness, love and mercy, we are compelled to declare: God cannot be the author of sin. Again, if we reflect on his attributes of truth and uprightness, we discover, that the confidence, which we place on him rests on this foundation, that he has revealed his will to us according to his truth and uprightness; and whatsoever he therefore hates or loves, is indeed either an object of his abomination or his love. But he has announced, that sin is an abomination in his sight, and that he will punish the sinner, and has sent his Son into the world, to save us from the awful consequences of our sinful state, and from sin; therefore we again judge, that God cannot be the author of sin, neither does he tempt any man to sin. James i. 13, 14.

ARTICLE XX.

OF GOOD WORKS.

We are *falsely* accused of prohibiting the performance of good works. Our writings on the ten commandments and on similar subjects prove, that we give salutary instruction concerning the different stations and duties in life, and explain, what course of conduct is pleasing unto God. In former times preachers said very little about these matters, but on the contrary, the necessity of puerile works was urged upon the people, such as the keeping of certain festivals, the use of rosaries, the performing of

pilgrimages, saints-worship, celibacy, monastic vows, and such like things. Our adversaries, being now better instructed, no longer teach these useless works, but begin to make mention of faith, about which they were formerly unaccountably silent. They now teach, that we are justified by faith and works, which doctrine comes at least somewhat nearer to the truth. In as much, therefore, as the doctrine of faith, which ought to be the fundamental one in the church, has been for a long time neglected, and we have heard nothing about justification by faith, and as the doctrine of works has been insisted on in sermons, our preachers instruct the people as follows :

First, That our works cannot reconcile us to God, or merit the remission of sins, or grace, or justification, but that we obtain all this by faith alone, when we believe, that we are accepted by grace, for Christ's sake, who alone is given us as our Mediator and propitiation, through whom the Father is reconciled.

Every man, therefore, who expects to merit grace by his works, casts contempt on the merits of Christ, and seeks access to God, by means of his own strength, independent of the Saviour, who nevertheless has explicitly told us : "I am the way, the truth, and the life," John xiv. 6. This doctrine of faith is taught by Paul in all his writings : e. g. Eph. ii. 8." Ye are saved by faith, and that not of yourselves, it is the gift of God, and not of works." And in order to prevent the charge of novelty, on the part of those, who feel disposed to cavil at our interpretation, we further state, that this whole matter is supported by the testimony of the Fathers.

For *Augustine* defends the doctrine of grace and of

justification by faith, against the merits of works in his voluminous writings.

Ambrosius in his work entitled: “*The calling of the Gentiles*” inculcates the same doctrine, in the following language: “If justification were due to preceding merit, and not the free gift of the bestower, but the reward of him that worketh, the value of Christ’s atonement would be lessened, and human works would be placed above the mercy of God.”

But though this doctrine is despised by the ignorant, it nevertheless remains a source of great consolation to the consciences of the pious, who are unable to find tranquility of mind and blissful assurance, save in the belief, that for Christ’s sake God is reconciled unto them, as Paul teaches: Rom. v. 1. “Being justified by faith, we have peace with God.” This whole doctrine is intimately connected with the conflict in the conscience of the awakened and alarmed sinner, nor can it be otherwise understood. Hence the ignorant and worldly minded form an erroneous judgment concerning these matters, supposing, that Christian morality differs not from the morality of the world and of human philosophy.

The consciences of men were formerly harassed by the doctrine of works, nor did they receive any consolation from the gospel. Some suffered themselves to be led into deserts and monasteries by their consciences, hoping thus, by a monastic life, to merit the divine favor. Others invented different kinds of works, whereby they might merit grace, and make satisfaction for sin. The strongest necessity obtained on account of these erroneous notions, to inculcate anew the doctrine concerning faith in Christ, in order that smitten consciences might find consolation,

and know, that justification and the remission of sins, are obtained by faith in the Saviour.

Moreover, the people are now instructed, that “*faith*” does not signify merely a historical knowledge, such as wicked men and devils have, but that, in addition to the historical belief, it includes a heartfelt acquaintance with the consequences of the history, they believe, *viz*: remission of sins and justification through Christ. Whosoever knows, that he has a propitious Father through Christ, has a correct and saving knowledge of God; for he is sensible, that God’s providence watches over him, he invokes him, and is not without God, as the Gentiles are. For the devil and wicked men cannot believe this article of the remission of sins; therefore they hate God, do not call upon his name, nor expect any thing good at his hands. *Augustine* also, in speaking of faith, gives the reader this instruction, that “when the scripture speaks of faith, it does not mean a simple knowledge, such as the wicked have, but *that confidence, which consoles the alarmed conscience and brings hope into the heart.*”

We moreover teach, that the performance of good works is necessary, *because it is commanded of God, and not because we expect to merit grace by works.* Pardon of sins and grace can only be obtained through faith. And since the Holy Spirit is received by faith, the heart of man is renewed, and new affections are produced, so that he is able, to perform good works. This is also the opinion of Ambrosius, when he says: “Faith is the spring, whence a holy volition and an upright conduct flow. For the faculties of man, unaided by the Holy Spirit, are replete with sinful propensities, and too feeble to perform works, acceptable in the sight of God.”

They are moreover under the influence of satan, who urges them on to various crimes, wicked opinions and manifest offences; as may be seen in the example of the philosophers, who, though they endeavored to lead moral lives, failed to accomplish their design, and were guilty of many atrocious crimes; so great is the weakness and imbecility of man, when he is without faith and without the Holy Spirit, and directed by his own strength. Hence, it evidently appears, that our doctrine, instead of deserving censure for the prohibition of good works, ought much rather to be applauded, for teaching the manner, in which truly good works can be performed. For without faith, human nature is unable to act in conformity to God's holy commandments. Without faith man does not call upon God, expects nothing from him, does not take up his cross, but seeks human aid, and trusts in human strength. Hence every evil lust and human schemes rule in the heart, when faith and confidence in God are absent. Therefore, Christ says: "Without me ye can do nothing." John xv. 5. And the church responds: Without thy divine aid there is nothing good in man.

NOTE.

In this article the confessors not only give us their views on the doctrine of good works, but they also beautifully develop the doctrine of justification by faith in Jesus Christ. We cannot dismiss the testimony of these eminent men to the truth, without subjoining a few remarks on that subject, extracted from the lectures of Dr. Reinhard, that the reader may convince himself by comparing the statement of the reformers concerning this

important doctrine, with the sentiments on the same subject of one of our most celebrated modern divines, that the Lutheran church still remembers and holds fast what it hast received and heard. Reinhard says :

“ That decree of God, by which the vicarious death of Jesus, and the merit both of his active and passive obedience is applied to man, *is called justification*. This term is derived from a Latin word, which, according to the opinion of our church signifies, *to declare a person innocent*. Justification, therefore, is that judicial act of God, by which he declares the sinner free from guilt for Jesus’ sake. This judicial act of God includes first, the remission of punishment; secondly, the grant of everlasting happiness. The full definition, therefore, of the term “*justification*” will be as follows: “*Justification is that decree of God whereby he grants the sinner the remission of punishment for Christ’s sake, and bestows on him eternal felicity.*” We call it a *forensic act*, because the remission of punishment bears a resemblance to the favorable sentence of a judicial tribunal, and also because we wish to indicate by this expression that this act of justification is not a change in man, but proceeds or flows from God. This view of justification is founded on the clearest declarations of the word of God. *In as far as it consists in the remission of punishment for Christ’s sake by faith*, it is taught, Rom. iii. 21, 22 compared with v. 28. The same view is given in Rom. iv. 5 and viii. 30. In the commencement of the same chapter the Apostle assures us that the christian has nothing to apprehend from condemnation. Jesus says the same in John iii. 18 compared with John v. 24. Hence Paul says of God: “*he that justifieth*,” or “*the Justifier*.”

Rom. iv. 5, and in Rom. viii. 33 he exclaims: "Who shall lay any thing to the charge of God's elect? it is God that justifieth;" or as we ought rather read: "Shall God do it, who justifieth?" But with this remission of punishment, the decree of God *to bring those who receive forgiveness of sins to everlasting felicity*, is intimately connected. John v. 24. "Verily, verily, I say unto you, he that heareth, i. e. attendeth to my word, and believeth him that sent me *has everlasting life*." Compare with this passage, John iii. 15, vi. 40; 1 John v. 12. Paul says, Rom. v. 1, "Being justified by faith, we have peace with God through our Lord Jesus Christ." Ch. viii. 6, "To be spiritually minded is life and peace." Verse 30, "Whom he justified, them he also glorified." In all these passages the apostle declares that the justified man may expect everlasting happiness from God. If we inquire what causes produce this justification, we discover them to be the following: first, *those on the side of God*.
 a) *The efficient cause*, or that cause which produces the will in God to justify sinners, *is his love to man*. John iii. 16; 1 John iv. 9, 10; Rom. v. 8, ch. viii. 29—33.
 b) *The meritorious cause of justification* is the perfect obedience of Christ or his merit. Rom. iii. 24—26, &c. Secondly, the apprehending cause on the part of man is, *faith in Christ*. This is evident, because no man can expect to derive a benefit from the provisions God has made through Christ for the happiness of man, but he who rests his hope on the same, or *who is a believer*. See Rom. iii. 21, 22, 25—30. Hence the phrases *to lay hold of the merit of Christ*; and *the merit of Christ is imparted to the believer* signify, 1) on the part of man; *To expect, with assured hope, the pardon of sins and*

salvation on account of the merits and vicarious death of Jesus. 2) On the part of God, *to grant unto the believer pardon of sins and eternal felicity on account of the merits and vicarious death of Christ.* Again, this faith which we consider as the condition of justification, *must be a living faith*; i. e. a confidence or trust in God, which produces the amendment of life. Rom. vi. 1—14, viii. 1—17; 1 John i. 8—10 compared with ch. iii. Nothing is more certain than that every truly justified person will grow in virtue and piety; but the act of justification does not impart that piety, it proceeds from the subjective condition of the mind of the justified person. *Justification precedes, emendation of life succeeds.* But as it is possible that the mind of man may change from worse to better, and again from better to worse, the question has been asked, whether man may be justified more than once in his life time, or whether he is justified once for all, perhaps at the close of his life? In answer to this question, we observe that it is evident, from many passages of scripture, that the act of justification is not reserved for the last and decisive moment of death, because many persons are represented in scripture as justified, who were still exposed to all the vicissitudes and changes of life, and because we are *in general* informed (viz. in the scripture) that all become recipients of this benefit who have saving faith. If, then, justification and faith have a mutual relation to each other, and as we may have saving faith previous to the moment of our departure, it is evident that justification cannot be considered as a divine judicial act, pronounced in the hour of death. Hence it follows that a man may be justified more than once during his life time. For as often as he

receives true faith after a relapse, so often also will take place that justification which stands in so close a relation to that faith that the one cannot exist without the other. If the objection should be made, that this answer to the proposed question would destroy the doctrine of the omniscience and immutability of God, we answer, *his eternal decree is to grant remission of sins to all who believe in Christ.* This decree stands fast forever, and suffers no change. But as this decree is applicable only upon compliance with the requisite conditions, there is a possibility that man may, at one time, be considered as a sinner, and at another as justified, without any change in the divine decree.

“ We further say that his justification is *sure, perfect*, equally extending to all men, but that it will be lost again, if faith be lost.

“ When we say justification is *sure*, we mean there is no just cause of entertaining any doubt respecting it. For if it is possible to know whether we have saving faith, we are also able, with certainty, to decide whether we are justified. When we say it is *perfect*, we mean that wherever justification is, it is full and admitteth of no gradation, i. e. it cannot be said that one person enjoys a greater degree of justification than another; for the remission of sins, which is the very essence of justification is virtually the same in all. Since true faith is the only condition of justification on the part of man, and we *cannot deny the possibility* that persons who do not die in the faith, may have enjoyed it for a season, it follows that justification extends equally to all men, or, in other words, it is in its nature the same in regard to all men, whether elect or reprobate; and hence it will also follow that justification may be lost, if true faith may be lost.

“If we inquire into the effects of justification, we discover that they are two-fold. 1) immediate; 2) mediate effects. The immediate effect of justification consists in a well-founded assurance of the soul that we are passed from death unto life; consequently we enjoy *peace with God, peace with our own conscience, spiritual joy, the spirit of adoption*, and finally **THE HOPE of eternal life**.

“The remote or mediate effect of justification is *eternal salvation itself*. Finally we remark, that the remission of punishment, granted us through justification by faith in Christ has reference to the remission of that punishment alone, which God inflicts on the impenitent sinner in the world to come, and not to the natural consequences of our transgressions in this life.”

ARTICLE XXI. OF THE SERVICE OF SAINTS.

Concerning the service of saints our churches teach, that saints are to be held in remembrance, in order, that we may, each one in his own calling imitate their faith and good works; that, for example, the emperor may imitate the example of David in carrying on war, to expel the Turks from our country, for both are kings. But the sacred volume does not teach us, to invoke saints, or to seek aid from them. For it proposes Christ to us, as our only mediator, propitiation, high priest and intercessor. We are authorized and commanded to call on his name, and he promises, graciously to hear our prayers and to approve of our worship. Especially is Christ to be sought in affliction according to 1 John ii. 1. “If any one sin, we have an advocate with the Father,” &c.

These articles contain nearly the substance of the doc-

trines, that are preached among us; and we may safely challenge the strictest scrutiny of our enemies, to find aught in them either inconsistent with the scriptures, or the doctrines of the Catholic or Roman church, in as far as they appear from ecclesiastic writers. They who regard us as heretics, after this exposition, judge harshly. But we acknowledge, that a difference of opinion exists, (viz: between us and the Roman church) in reference to certain abuses, which have crept into the church without any good authority, in regard to which the bishops ought to treat us with lenity, and tolerate us on account of the confession, which we now have read, inasmuch as the canons of the church do not require the uniform observance of the same ceremonies, nor a conformity in all the rites of the church; though we in a great measure carefully observe the ancient rites. For it is a slanderous assertion, that we have abolished all the ceremonies and ancient institutions from our churches. But there was a general complaint, that some abuses existed in the customary rites, and these have been in some measure corrected, because we could not conscientiously approve of them.

NOTES.

1. We shall add no remarks on the doctrine contained in this article; every Protestant reader of the bible knows, that saint and angel worship is prohibited, for we have but one object of worship, the Father of our Lord and Saviour, Jesus Christ, the king of Glory.

2. We have, however, a few words to say, in reference to the translation of a certain phrase in this article, eviating from those of some of our worthy brethren. The

words to which we allude, read in the Latin copy as follows: “*cerni potest, nihil inesse in doctrina, quod discrepat a scripturis, vel ab ecclesia catholica, vel ab ecclesia Romana, quatenus ex scriptoribus nota est.*” Rev. Dr. Schmucker renders these words in his Popular Theology as follows: “Our doctrines contain nothing inconsistent with the scriptures, or opposed either to the Catholic (universal) or to the Roman church, *so far as they accord with scripture.*” I cannot persuade myself, that the meaning given in the underlined words is, what the confessors wished to say. The word “*scriptores*” is an abbreviated term frequently used by the Reformers instead of “*scriptores ecclesiastici*. I therefore render: *In so far as they, viz: these doctrines appear from ecclesiastic writers.* In this opinion I am confirmed, when I reflect, that the confessors were anxious to render their confession acceptable to the Catholic party, which they could not have effected by bottoming their doctrines *at that time* on the scriptures alone; neither did they do it; for they frequently quote the opinions of ecclesiastical writers as proofs of their statements. In the epilogue of the confession, (to which I refer the reader in the “*general reflections*”) (see page 55.) the following expression occurs; “*no doctrine has been adopted by us in opposition to the scripture OR THE CATHOLIC CHURCH.*” Does it not seem, as if that phrase was intended to correspond with the phraseology of the concluding article of the confession? and if so, do they not mutually explain each other? Upon these grounds, and several others that might be given, if desired brevity would allow, I have ventured to depart from the translation of Dr. Schmucker.

General reflections concerning the state of things in the Protestant church, at the time of the delivery of the Augsburg Confession.

At the time of the delivery of the Augsburg Confession (June 25, 1530,) the reformation was in an early state of its childhood. Luther had been led to his controversy with the church of which he was a member by the degrading and sinful traffic in indulgences, sanctioned and even commanded by the highest authority in the church. He entertained at that time no idea of breaking with the church of Rome. He was, as he frequently himself asserted in after time, one of the most zealous adherents to popery. Nearly one year and a half after Luther's avowed opposition to the sale of indulgences, he addressed a submissive letter to Pope Leo X., promising silence on those subjects which had hitherto been agitated, provided, the adversaries would do the same. Their non-compliance goaded Luther on; the authority of the sovereign pontiff, an undoubted article of faith with the multitude, was brought in opposition to all his arguments; he was in self-defence compelled to examine the grounds of the papal supremacy, and to reject it as unwarranted in the word of God. Luther's exit from the church of Rome took place in December, 1526; The bible was at that time not yet in the hands of the people; great ignorance and inveterate ancient prejudices were still prevailing; the new doctrines, though partially known in Germany and some other countries, had scarcely yet taken hold of the hearts of men; the enemies of the gospel were in possession of all the power, and were anxious to make the most of their ascendancy. Under these circumstances the confessors thought it prudent, to

yield to their opponents as much as possible, without absolutely violating their consciences. This is apparent from the preface of the Augsburg Confession, to which the reader is referred; also from the tenor of its apology; and likewise from the epilogue of the confession in which the Reformers say: "Nothing has been said in this confession, with an intention to wound the feelings of any one; we have merely made mention of those things, which we believe ought to be said, that all may know, that no doctrine has been adopted by us, in opposition to the scriptures or the Catholic church."

Hence the anxiety, perceptible throughout the confession, of approaching even in language as near as possible to the customary forms and usages of the Roman church; hence the admission of three sacraments; hence the tenderness, with which "*the papal pretensions*" are touched; and hence, finally, that accommodating spirit, for which we look in vain in the Smalcaldic Articles.

These Smalcaldic Articles, composed by Luther himself, seven years after the delivery of the Augsburg Confession, reject confession and absolution as a sacrament; they speak with the greatest freedom of the arrogant pretensions of the Pope; and call "*the mass*" "*the most horrible abomination of popery*," though it had been in a measure defended in the confession; especially in the seven articles concerning the abuses in the church.

If, therefore, every departure from the literal sense of the Augsburg Confession, amounts to a dereliction of Lutheranism, it is certainly a source of congratulation and joy, to those who have thus departed, that Luther and Melanchthon have set them the example. These heroes of the Reformation never intended, that Christians

should follow them in all respects, for even they differed among themselves in regard to some opinions concerning the Lord's Supper; but they demanded, that Christians should prayerfully study the bible, and consider the authority of that book as paramount to all human wisdom and philosophy.

On this broad basis of Protestantism, the American Lutheran churches are still standing; charitable and liberal in matters of minor importance, they are willing to aid in levelling down the partition walls, which are now separating Protestant from Protestant. But with firmness we embrace the word of God as contained in the scriptures, as his divine power to the salvation of every one, who believeth.

And may this precious and sacred legacy of Heaven, which proffers the rich treasures of salvation, become speedily the everlasting bond of union to all the servants of God and the disciples of Christ. Amen.

FORMULA OF DISCIPLINE.

PRELIMINARY REMARKS
TO THE
FORMULA OF DISCIPLINE,
AND

*Brief Historical Account of the Proceedings of the
Convention forming the same.*

No society, either political or ecclesiastical can have a permanent existence, without some agreement between its members, which is to be considered as the basis of union. In every *political* association, called *a state*, we have, first, a constitution, setting forth the rights of the citizens, and the manner of government. Secondly, we have laws, regulating the conduct of the citizens; and thirdly, we have provisions for the execution of these laws.

In the same manner, every church requires a constitution, laws for its government, and provisions for the administration of this constitution and these laws. In the United States, the very principles, on which our State compact is founded, secure to each citizen the free exercise of his religious views and opinions; but the regulations of his mode of worship, the provisions to carry out his will, are left to himself. Every religious society therefore, forms its own constitution, and frames the laws, to which the members at the time of their reception into society, promise obedience, and provides ways and means for the observance of its constitution and laws. This

has been the mode of proceeding in all the different Protestant churches since the first settlement of the United States; except in the Lutheran, the German Reformed, and in some measure in the English Episcopal churches; these societies, being transplanted from their native soil and climate, into another, less congenial to their original constitution.

The method, pursued in the admission of members at home is, to baptize the children of parents connected with one or the other of these churches, in their infancy; to instruct them by their respective pastors, in the doctrines and duties of religion, and when arrived at years of discretion, to receive them in full communion by the rite of confirmation. In the countries of Europe, none can enjoy the rights of a citizen, or be eligible to an office of State, except such as are connected with one or the other church. Therefore all the citizens are members of some christian society. Church discipline is thereby neglected, and the idea is becoming more and more prevalent, that an occasional attendance on the services of the church and its ordinances, is all that can be required of members.

Accustomed to these proceedings, the Lutheran churches, when first organized in the United States, followed the church government and regulations prevailing in Europe, for nearly a whole century. But *the method in practice among other Protestant churches in our country*, who enjoyed the advantages of a discipline, and who admitted those only as members of their respective churches, who promised to submit to prescribed laws, could not fail of making a gradual and favorable impression on our people, especially since the introduction of the English language into our service. The first conse-

quence of this impression, was, that a larger number of the children of parents in connexion with the church, refused to be received into its communion according to ancient usage. Hence the growth of the church was slow, and many of those, who did unite with it, were not walking in the spirit of the gospel; while the church regulations, subsisting in most of the denominations using the English language, were effectual in the preservation of order, and in producing at least an external compliance with Christian morality in their respective members.

By the introduction of the English language into our service, the eyes of sister churches were directed towards us; and we cannot be surprised, if the total want of church discipline, presented them with a spectacle, illy calculated to make them view us with a favorable eye. To remedy an evil, foreseen by the very founders of the Lutheran church in America, attempts were made in the days of Mühlenberg, Sen. as early as the middle of the 18th century, to introduce church regulations in different congregations under his charge, and a Synod was formed in Pennsylvania, to which the Lutheran ministers in the different States attached themselves; and records are in existence in our own State, which prove, that a Synod was formed, and church regulations framed by that body, as early as the year 1787, or perhaps earlier; and these regulations were subscribed by the ministers and heads of families, at that time connected with the Lutheran church in South Carolina; no doubt, because the circumstances of the church appeared to render that step necessary.

When the General Synod of the Lutheran church in America had been formed, the necessity of a discipline suitable to the wants of the people, was deeply felt; since

without it, we could never expect to take our stand among the Protestant sister churches of our beloved country. A plan was accordingly proposed in General Synod, and afterwards gradually adopted, by the *Synods of West Pennsylvania, Maryland, North Carolina, Hartwick Synod in the State of New York*, by that of *South Carolina*, and we believe, also by *that of Virginia*. Not long after its adoption in our own State, it was discovered, that if an effectual introduction of a discipline were contemplated, it must emanate from the people and not from Synods.

With this purpose in view, the following resolution was adopted, at the 12th meeting of the Synod of South Carolina and adjacent States, convened at St. Nicholas church, Barnwell district, South Carolina, on Saturday the 14th of November, 1835 :

“ *Resolved*, That the ministers and Lay-delegates be requested, to ascertain, as soon as the minutes of our Synodical proceedings shall have been published, the sense of our congregations, in regard to a church convention, for the purpose of dividing our territory into suitable ministerial districts, and to examine the discipline, now partially received, and adopt such a discipline, as may in every respect, suit our circumstances and situation.”

During this Synodical year, the subject of the above resolution was acted upon only in part; and therefore, the sense of the churches was not satisfactorily ascertained. This being the fact, and the prosecution of the subject still regarded as important to the future order and prosperity of the church; at the 13th meeting of the Synod and Ministerium, convened at St. John’s church,

Calk's road, Lexington District, South Carolina, on Saturday the 12th of November, 1836, the following preamble and resolution were adopted:

“ Whereas, the borders of our Lutheran Zion have been extending during the last five years in the South, and her piety and intelligence increasing in proportion, and whereas the prosperity, order and efficiency of any church require some general and fundamental regulations for their direction and government, and whereas our Synod has always maintained the doctrine, that the churches under its advisory care, are free and independent; which freedom this Synod has ever been anxious, that our people should fully understand and exercise, in accordance with the scripture and the fundamental rules, by which our churches should be governed, as an associated body; therefore, this Synod has taken preparatory steps by the passage of a recommendatory resolution at its last meeting, having in view such measures, as may eventually terminate in the establishment of such a form of church polity, as would be valued and sustained by the knowledge and piety of our people. Now, whereas this resolution, requiring the ministers of this body, to bring the subject of a church-convention, before their separate charges, to ascertain their views as to the necessity and propriety of the measure, which, during the preceding year, had been acted on by some only, whose churches approved of it, and had been omitted by others, possibly for good reasons, and as this Synod will not, and cannot take any important step touching matters of church government, without first consulting all the churches, and obtaining their enlightened co-operation, and as this Synod wishes the members of the churches themselves, in the

full exercise of their lawful freedom and independence, to lay hold of this matter with their own hands, and unite with the clergy in this necessary work; and further, as this Synod does not wish the less discerning portion of our people, to misunderstand or misconstrue this subject: Therefore,

“Resolved, That the resolution of last Synod, concerning the calling of a church convention, be left for one year longer to the consideration of our churches, and that the Rev. President be requested, to prepare and send a circular, to be read to all the congregations, stating the objects of said convention, so that at the next meeting of Synod, we may have the full opinion of all our churches on that subject.”

During that Synodical year, the above stated resolution was carried into effect, and the Synod, forming itself into a committee of arrangement at its meeting in Charleston, on Saturday, November 11th, 1837, took the necessary order upon the subject as follows:

“Ordered, that the subject of the church convention be called up for the consideration of this body.”

The Lay-delegates were then requested, to express their opinion on that subject. All having stated the pleasing intelligence, that the churches were in favor of a convention for the specified purposes, it was resolved,

“Whereas the Synod has ascertained, that the people attached to our church, within the bounds of Synod, are almost unanimously in favor of holding a convention, for the purposes mentioned in certain resolutions of the Synodical meetings of '35 and '36, as also in a circular of the Rev. President, dated Savannah, May 4th, 1837, therefore, be it

“Resolved, That each congregation, numbering less than one hundred communicants, be entitled to one delegate; all over one hundred, and under one hundred and fifty, to two; and all over one hundred and fifty, to three delegates.”

“Resolved, That all ordained ministers, and all Licentiates, having charges of churches, be members of said convention; and in view of the places proposed by the proper authorities, it was resolved as follows:

“That the meeting of the convention be held at St. Matthew’s church, Orangeburg district, to convene on Friday the 2d of March, 1838, at 10 o’clock, A. M.

In accordance with the above resolution, the proposed convention was held at the place and time specified, and a Formula of church government and discipline was framed and adopted, for the consideration, alteration and final adoption of the congregations individually.

A few extracts from the minutes of the fifteenth meeting of the Synod, held at St. John’s church, near Broad river, on Saturday, November 10, 1838: and a few explanatory remarks by the President pro tem. in his annual address, will bring this subject in its present form before the mind of the reader in that point of view, which is desired by the Synod.

Extracts from Report No. I. The committee on the proceedings of the convention make the following report: “That pursuant to the 19th resolution of the 14th meeting of the Synod, the ministers and lay-delegates assembled at “St. Matthew’s church, Orangeburg district, and that Dr. Hazelius preached the opening sermon. Fifteen ministers and twenty-four lay-delegates composed the convention. A Formula of church government and dis-

cipline was framed and unanimously adopted by the convention.

“ The committee is of opinion, that it would not only be a source of information, but also of satisfaction and pleasure to every well-wisher of our Zion in all future ages, to know, *when, where and whence* the Formula originated, and would therefore recommend to Synod, that said Formula be ratified, and then published, with so much of the proceedings of the convention, as will include *the time and place*, when and where it was held ; also *the names of the ministers and lay-delegates*, that composed the convention, *as well as the names of the churches*, which they represented.”

It being ascertained, that nearly all the churches in connexion with this Synod had almost unanimously adopted the Formula, the Synod passed the following ratifying resolution at the recommendation of the committee :

“ *Resolved*, That the report concerning the Formula be adopted, and that those ministers, whose congregations have not as yet fully acted on the discipline, be requested to urge it on them for their acceptance, in so far as its provisions do not interfere with their constitution and bye-laws, now in existence.”

Extracts from that part of the President’s address relating to the church convention.

“ The Synod, having ascertained the will of a large portion of our people, discharged the duty of a committee of arrangement by passing resolutions, fixing *the time, place* and *ratio* of representation, for holding the convention. In pursuance of these arrangements, as already specified

in certain resolutions, the churches appointed their delegates in due form and time, who attended with the ministers in convention assembled. A committee appointed for that purpose by the convention, presented their views of church-government and discipline for the churches under our care, in form of a report, which was carefully read, discussed, altered by paragraphs, and finally so adopted, as to express the views of the convention on that momentous subject. And when the vote was put upon its final passage, it was carried unanimously and signed by all the members of the convention.

It now became the duty of every minister to bring this Formula, originating from the representative meeting of the whole church, before each individual congregation, with suitable explanations, for their consideration, rejection, or adoption. It affords us great pleasure to state, that this Formula has been approved of by the congregations generally, and adopted by them. Wrong constructions, however, failed not to be cast upon this grand movement of the church, to produce a panic in the action of the societies; but, thanks be to God, there was too much intelligence among our brethren, to be intimidated in the performance of their duty. They nobly performed their part in this essential work, they came up to the standards of the church with zeal, and stood by them with firmness. Some of the churches adopted the Formula unanimously, others have done so by large majorities, and though there are some individual members of some of the societies, who have not as yet given it their public support, we have every reason to expect it from them in future, when the subject shall be fully understood, and when all the imaginary fears, which have been created,

shall have passed away: and this has been the case already to a considerable extent. It may be considered necessary to suggest a few hints, relating to the situation of those churches, now in existence, if there should be any, that reject the Formula. I give it as the understanding of this body, that if the peculiar situation of any congregation be such, that it could not at this time adopt the Formula by the voice of the society, that there is no necessity on that account, that such society should break fellowship with the Synod at the yearly meetings of all the congregations within our bounds. It never was intended, that a congregation under all circumstances should adopt it, or break fellowship with the others that do. They may reject it under peculiar circumstances, and still stand in the Synodical connexion, on the same principles as heretofore. It is hoped, that if a congregation should reject it now, in process of time it may be deemed expedient by the then existing society, and that whenever so considered, will be adopted by the members. It appears to us however, that no newly established society, applying for connexion with this Synod ought to be received, except on condition of sanctioning the constitution of this Synod, and adopting the Formula of government and discipline of our body. The question may be asked, what will be the duty of the present Synod, in case a large majority of the churches have adopted this Formula? I would suggest it as the duty of this body in this event, that, as the Synod is the representative meeting of the church in some respects, and as such, its action is the action of the church, to finally ratify the Formula framed by the convention. And I would suggest as a further measure, which the whole church would approve, that the Synod appoint a

committee to prepare the Formula for publication, together with the constitution of the Synod, the doctrinal articles of the Augsburg Confession with short and suitable notes, also embracing the forms for baptisms, burials, &c. as is usual in the Lutheran church; thus forming a small standard work of Faith and Discipline for the use of our people."

From the foregoing extracts, every reader may see, that this Synod acts fully upon the advisory principle as respects congregations, and is exempt from the charge of exercising arbitrary powers.

Extracts from Report No. 5, of Fifteenth Synodical Meeting:

"The committee, to whom was referred the President's address, report:

1) That the subject of church discipline, as brought to view in the President's address, demands the prayerful consideration of this body. As far as those congregations are concerned, who are governed by a charter or corporation, your committee is of opinion, that the Formula was never intended to operate, and cannot operate upon those persons, who are only members of the corporation, and have not connected themselves with the church by a public profession of religion. This Formula was intended for the government of the communing members only.

2) Your committee recommend, that as a final ratification of the Formula, a committee should be appointed, to prepare it for the press, and that it be published, in connexion with that part of our Liturgy, in general use

among us; the constitution of Synod, and the Augsburg confession, with short explanatory notes."

These recommendations were accepted by Synod in the following resolution, which passed unanimously:

"*Resolved*, 1) That in so far as the communing members are concerned, the Formula be adhered to throughout the bounds of the Synod.

2) That a committee of four be appointed, to prepare the Formula, the constitution of the Synod, the doctrinal articles of the Augsburg Confession, prepared with a portion of the proceedings of the church convention, as recommended in the report of the first committee for publication, and lay the same before the next Synod for its examination and sanction.

Committee of publication: *E. L. Hazelius, J. Bachman, J. C. Hope and H. Aull.*

Under the authority of the above resolutions, the publication committee now present the following extract from the proceedings of the church convention before the reader.

1) *The time of meeting*: On Friday the second of March, 1838, at 10 o'clock, A. M.

2) *The place*: At St. Matthew's church, Orangeburg district, Amelia township.

3) *Opening sermon* preached by E. L. Hazelius, from 1 Cor. xiv. 26. "*Let all things be done unto edifying.*"

4) Officers of the convention: Major J. Swygert, Chairman; Jacob F. Schirmer, Secretary.

5) *Committee to draft the Formula and lay it before the Convention for its final action*: Messrs. S. A. Mealy, J. Bachman, J. C. Hope, G. Haltiwanger, minis-

ters ; Col. W. Caughman, Thomas Shuler, Esq. William Assman, Henry Cobia, Lay-delegates.

6) *Ministers composing the Convention.*

	<i>Names.</i>	<i>Residences.</i>
1.	Rev. E. L. Hazelius, D. D.	<i>Lexington village, S. C.</i>
2.	" John Bachman, D. D.	<i>Charleston.</i>
3.	" S. A. Mealy,	<i>Savannah, Georgia.</i>
4.	" E. A. Bolles,	<i>Ebenezer,</i> "
5.	" Michael Rauch,	<i>Lexington district, S.C.</i>
6.	" G. Haltiwanger, Sen.	" " "
7.	" J. C. Hope,	" " "
8.	" J. Moser,	" " "
9.	" Jacob Crimm,	" " "
10.	" Herm. Aull,	<i>Newberry district,</i>
11.	" D. Bernhardt,	<i>Orangeburg district.</i>
12.	" D. Hungerpealer,	" " "
13.	" R. Cloy,	<i>Barnwell</i> "
14.	" W. G. Harter,	" " "
15.	" Levi Bedenbaugh,	<i>Columbia.</i>

7) *Lay-Delegates composing the Convention.*

	<i>Names.</i>	<i>Churches represented.</i>	<i>Location.</i>
1.	William Kunhardt,	<i>St. John's church,</i>	<i>Charleston.</i>
2.	J. F. Schirmer, Esq.	" " "	"
3.	Henry Cobia,	" " "	"
4.	Col. W. Caughman,	<i>St. Stephen's church,</i>	<i>Lex. vil.</i>
5.	Wm. Assman, Esq.	<i>Sandy Run,</i>	" " dist.
6.	Hczekiah Dreher,	<i>St. Peter's, Piney woods</i>	"
7.	Major J. Swygert,	<i>St. John's, Broad River</i>	"
8.	Geo. Eichleberger,	<i>St. Matthew's Newberry</i>	"
9.	A. Brandenburg,	<i>Shiloh, Orangeburg</i>	"
10.	Thom. Shaler, Esq.	<i>St. Michael's, Lexington</i>	"

11. Philip Sligh,	<i>Bethlehem, Newberry</i>	dist.
12. Wm. Taylor,	<i>St. John's, Calk's road, Lex.</i>	"
13. John Paysinger,	<i>St. Luke's Newberry</i>	"
14. A. Roberts,	<i>Salem, Lexington</i>	"
15. S. Hofman, Esq.	<i>St. Andrew's, Lexington</i>	"
16. John Bookert,	<i>St. Matthew's, Orangeburg</i>	"
17. P. Haigler,	" "	"
18. Jacob Meyer,	<i>Mount Calvary, Edgefield</i>	"
19. John Platts,	<i>St. Nicholas, Barnwell</i>	"
20. Daniel Boozer,	<i>Nazareth, Lexington</i>	"
21. Adam Epting,	<i>Zion, Newberry,</i>	"
22. Chr. Rentz,	<i>Mount Pleasant, Barnwell</i>	"
23. E. Caughman,	<i>St. Mark's, Edgefield</i>	"
24. John Meetze,	<i>Bethel, Lexington</i>	"

Excused: Rev. W. Berly, the delegates of Rev. Mr. Mealy and Bolles, and the brethren in Alabama, on account of distance and other circumstances.

FORMULA,

As adopted at a Convention, held in St. Matthew's church, Orangeburg District, March 2, 1838.

CHAPTER I.

SECTION 1. We believe from an examination of the works of nature, and the course of events in the world in general, and of the lives of rational creatures in particular,¹ that we may derive evidence of the existence of God, of his general as well as of his particular providence over man, and of the other prominent truths of natural religion. ¹Rom. i. 19, 20; Acts xvii. 24—28.

SEC. 2. But as the evidence of natural religion is not such, as to afford us *a satisfactory knowledge of the nature of God*, and *our relation* to him, nor its influence sufficient to urge us to duty;² facts, which are abundantly supported *by the writings and declarations of the most eminent heathen authors and philosophers*, we also believe, that *a further revelation from God is necessary*,
²Acts xvii. 29, 30; Rom. iii. 12, sqq.

SEC. 3. We believe, that such a revelation God has given, *at sundry times and in divers manners*, unto the Fathers, and in these latter days, by his Son Jesus Christ, and his inspired Apostles,³ and that this revelation is contained in the books known in Protestant christendom, as *the Old and New Testament*, that every individual, who hears the gospel, is thereby invited, to partake⁴ of its blessings, and is answerable⁵ to the Judge of the world, for the manner, in which he receives the message of Sal-

vation. ³Heb. i. 1, 2; ⁴Acts xiii. 46, 47; John iii. 16, 18, 36; ⁵2 Thess. i, 8; Matth. vii. 24—27.

SEC. 4. We hold that liberty⁶ of conscience, and the free exercise of private judgment in matters of religion, are natural and unalienable rights of men, of which no government, civil or ecclesiastic, ought to deprive us.

⁶Acts iv. 19, v. 29.

SEC. 5. As order is necessary to the prosperity of every associated body, and as Jesus Christ has left no specific *form of government and discipline* for his church, it is *the privilege and duty* of every individual denomination, to adopt such regulations as may appear to them *most consistent with the spirit and precepts of the New Testament*, and best calculated to subserve the interests of the church of Christ.

SEC. 6. And as men, exercising the right of private judgment in matters of religion, agree in the opinion, *that christianity requires a social connexion among its professors*, and as experience proves, that men *will differ in some of their views on doctrine and discipline*, and as too much difference of opinion *would be prejudicial to the objects of the association*, therefore, reason dictates, *that those of similar views should associate together*, and that it is their duty to require for admission⁷ to church membership, or for the induction into the sacred office, and for continuance in either a compliance with such terms, as they deem most accordant with the principles and the spirit of the scriptures. ⁷Acts xv.

SEC. 7. Upon the broad basis of these principles was the Evangelical Lutheran church founded immediately after the reformation. Adhering to the same principles, the Lutheran churches in connexion with the Synod of

South Carolina and adjacent States in convention assembled, declare, that we deem the congregational plan of church government, in general,⁸ consistent with the spirit and precepts of Christ's church ; at the same time, however, being assured, that individual professors of religion, as well as congregations with their Pastors, will frequently stand in need of the advice and counsel of their brethren,⁹ we deem it profitable to the whole body, *that there should be a Synodical body* for advice and counsel as aforesaid, governed by the Constitution adopted in 1834, which we, the representatives of the churches, hereby ratify.

And whereas, the Lutheran church is scattered over a large portion of the United States, and as we deem the General Synod a happy bond of Christian union for the whole denomination, we likewise cheerfully ratify the union, subsisting between our Synod and the General Synod, which, according to its Constitution is an advisory body. According to these arrangements, we acknowledge *but one Judicatory* in the churches, viz: the church council with the pastor, the jurisdiction of which body, however, does not extend beyond the limits of the respective congregations. Our Synod, as well as the General Synod are advisory bodies, with this reservation, that our Synod as every other society or association, *has jurisdiction or judicial powers* over its own clergy, according to the adopted Synodical Constitution. ⁸Matth. xviii. 15—17; ⁹Acts xv. 2—31.

CHAPTER II.

OF THE CHURCH.

PART I.

Of the Church Invisible.

SECTION 1. The true or invisible church of Christ, is the collective body of all those of every religious denomination in the world, who are in a state of grace. Eph. iv. 4—7; v. 26, 27; Matth. vii. 21; xii. 49, 50; Acts x. 34, 35; John x. 16.

SEC. 2. We believe, that those are in a state of grace, who are thoroughly convinced of their being sinners by nature and practice, have learned to place their confidence and faith in Christ, and have thereby obtained the pardon of their sins, and are endeavoring to press toward the mark of their high calling of God in Christ Jesus. Rom. iii. 12. sqq. 23. v. i. 2. viii. 1—5; Mark xvi. 16; Phil. iii. 14; Acts xvi. 29—34.

SEC. 3. This invisible church the Lord Jesus Christ has promised to preserve to the end of time, against all the attacks of its enemies, i. e. he will always have in this world, those who worship him in Spirit and in truth. Matth. xvi. 13—19. xxviii. 20. *I am with you always, even unto the end of the world.* Rom. iii. 24—26; John i. 11—13. x. 27—30.

PART II.

Of the Visible Church.

SECTION 1. *The visible church* is the collective body of those, *who profess¹* to believe, that Jesus Christ our Lord has suffered death for our sins, and has been raised for our justification, that he is the Lamb of God, that taketh away the sins of the world, that all men are sinners

by nature and practice, and are freely justified through grace by faith in the redemption, which is in Christ Jesus; who have been admitted to membership by baptism,² and have not been excluded from that privilege, together with the³ baptized children of such professed believers. ¹Cor. i. 2; Gal. i. 1—5; Eph. i. 1—14; 1 Peter i. 1—9; 2 Peter i. 1—4; 1 Joh. i. 1—4; ²Col. ii. 11, 12; Acts ii. 41, 42; viii. 12, 13. ³Inasmuch as the children of the Hebrews, who had been initiated into the covenant of the Old Testament by circumcision belong to the congregation of Israel, or to the visible church of God of the Old Testament, so doubtless the children of professed Christians, dedicated to God and Jesus Christ by their believing parents in and through the rite of baptism, belong to the visible church of God of the New Testament.

SEC. 2. *Of this visible church*, our Lord and Saviour Jesus Christ is the true and only head, nor has he appointed any vicar in his stead. Eph. i. 22, 23; ch. v. 23; v. 29, compared with ch. iv. 15, 16; Col. i. 18.

SEC. 3. To belong to this visible church of Christ, it is only necessary to be connected with one or the other of those denominations, who hold the essential Christian Articles enumerated in Part ii. SEC. 1. A difference of sentiment in other respects, will not, *among us*, and ought not anywhere, to deprive a person of that membership.⁴ We therefore consider all those professing Christians of the various denominations, who hold the above named essential doctrines, as brethren and sisters “*in the Faith once delivered unto the Saints.*” ⁴Rom. xiv. 1—7. v. 15—20; 1 Cor. viii. 8, 9.

SEC. 4. As the Spirit of Christianity leads its professors to social intercourse⁵ with each other, and as such a

connexion is necessary to the accomplishment of the object of the Christian church, and as such a relation can subsist only among persons of contiguous residence, and those, who in most minor points agree in sentiment, therefore, Christians living near together, and having so agreed, as aforesaid, have, from the times of the Apostles, formed⁶ themselves into societies, for the better attainment of the objects of the Christian institutions. And every society participates in the duties of the whole church.
⁵John xiii. 34, 35; Eph. iv. 3, 16; ⁶Acts ii. 41; 1 Thess ii. 14; Gal. i. 22.

SEC. 5. *It is the duty* of every such society and of the visible church at large, to have *the word and sacraments* administered in their purity, to give an adequate and just support to the pastor or pastors, who minister unto them; to provide for the perpetuation of an able and faithful ministry, and to endeavor to propagate the gospel to the ends of the earth. Gal. i. 8, 9; 1 Cor. xi. 23—29; 1 Tim. iv. 1—6, vi. 3—5; 2 Tim. ii. 2; Tit. i. 5, sqq. ch. ii.

SEC. 6. It is the duty of the church, to watch over the purity and faithfulness of its members. 1 Cor. v. 7—13.

SEC. 7. The jurisdiction of the church is purely spiritual; it ought to have no connexion with the civil government, neither ought its doctrinal and disciplinary decisions to be enforced by the arm of civil power. John xviii. 36.

SEC. 8. *The power of the church* in our communion is founded solely *on the word of God*; the bible containing our juridical code, therefore no decisions of the church judicatory can be valid, unless founded on the Scriptures, interpreted in the Spirit of our Lord Jesus Christ. 2 Cor. ii. 6—10.

CHAPTER III.

OF THE OFFICERS OF THE CHURCH.

PART I.

Of Pastors.

SECTION 1. Our Lord and Saviour himself instituted the clerical office in the New Testament church, and made it of perpetual standing.¹ The persons filling this office are in the scriptures designated by different names, as bishops, presbyters or elders,² &c. indicative of the duties of the office. All these are by divine right of equal rank,³ and their duties are principally these: *To expound the word of God,⁴ to administer the Sacraments of the church,⁵ and to admonish men of their duties,⁶ as well as by all proper means public and private, to edify the church of Christ.* ¹Matth. xxviii. 19, 20; 2 Tim. ii. 2; Tit. i. 5; ²1 Cor. iv. 1; Acts xx. 17, 28; Eph. iv. 11, 12; ³Luke xxii. 25, 26; Matth. xxiii. 8—12. ⁴1 Peter v. 1, 2; ⁵Matth. xxviii. 19; 1 Cor. xi. 23; ⁶Acts vi. 2, 6.

SEC. 2. *Those other officers*, who were endowed with miraculous gifts and whose instrumentality Christ used in first forming the church, were extraordinary, and of temporary standing.

SEC. 3. Though we in general disclaim the judicial authority of Synods, yet, as pastors are members of Synods, and every *moral and religious society* has an undoubted right, of receiving, retaining or expelling members, according to the constitution of such society; we *consider pastors of our churches amenable* for their conduct, *both private and official*, to the Synodical body, to which they belong, according to the constitution subscribed by the pastor. And if our Synod, in the opinion of any of our pastors, in dealing with them should not

have acted impartially, he is at liberty to obtain the *advice of the General Synod* in his case, and it is confidently expected, that the Synod of South Carolina and adjacent States, will cheerfully consent, to bring the case for advice before the General Synod.

SEC. 4. No minister shall knowingly grant to a member of another congregation any privileges of the church, which would be denied of said member by his own pastor.

SEC. 5. It is the sacred duty of every minister, so to conduct himself, that his life may present to his congregation, an example of true Christian piety and deportment. And should any minister of our church be guilty of an open vice, (which may God in mercy prevent!) it shall be the duty of the church council, earnestly to exhort him severaal times to reformation, and if this should prove ineffectual, or if the case should be such, as to bring disgrace upon the church, to report him to the President of the Synod.

PART II.

Of Elders and Vestry.

SECTION 1. *The other officers of the church are Elders or Vestry.* They are elected by the members of the church, to serve as their agents, in performing some of the duties, originally devolving on themselves. The principal duties of elders are, to aid the pastor or pastors in administering the government and discipline of the church, to preserve peace and harmony in the congregations, to visit the Sunday schools, and to promote the religious education of the children of the church; to visit the sick and the afflicted, to assist the

*pastor in the administration of the Lord's Supper, by preparing the elements for the communion, and to render all other necessary assistance at stated worship.*¹

The duties of the vestry, when such board of officers is considered necessary in a congregation, are: to attend to the collections for the poor, to attend to the temporal concerns of the church, and to aid in the performance of such other duties as are generally incumbent on officers of the church; also, to use their efforts, to provide the means for the support of their pastors, where this is not assigned to other officers. ¹1 Thess. v. 12—15; Acts vi. 2—6; 1 Tim. iii. 8—13.

SEC. 2. The church officers of every name, are the representatives of each individual society, and each church *shall determine the name and number of its officers. The elders shall be elected by the male communing members, to serve for two years*, and they are reeligible. As soon after their election as convenient, they shall be installed into office agreeably to the form, laid down in our Liturgy.

The vestry, wherever they exist, shall be elected according to the act of incorporation and bye-laws of said church.

CHAPTRR IV.

OF THE CHURCH COUNCIL.

SECTION 1. The council of a church is the only judicatory of the church, strictly so called, consisting of the pastor or pastors and all the elders of a particular congregation.

SEC. 2. The pastor and half of the other members of the council, and, in the necessary absence of the pastor,

two thirds of the remaining members of the council, shall constitute a quorum for the transaction of business.

SEC. 3. But no business connected with the government (i. e. the spiritual government) and discipline of the church shall be transacted without the presence of the minister, unless his absence is unavoidable, or voluntary, or the church be vacant; but when present, the pastor shall be chairman *ex officio*.

SEC. 4. The church council, wherever there are no vestries, may, without the minister, have the superintendance of all the temporal concerns of the church, and see that they are managed wisely, faithfully and justly.

SEC. 5. It shall be the duty of the council, in connexion with the minister, to admit to membership *adults*, who make application, and who, *on mature examination* shall be judged to have the proper qualifications; viz: they shall be obedient subjects of divine grace, i. e. they must either be genuine Christians, or satisfy the council that they are sincerely endeavoring to become such. Also to admit to *the communion of the church* all those who had been admitted to membership in their infancy, by baptism; and whom on like examination they shall find possessed of the above named qualifications. No one shall be considered a fit subject for full membership, who has not attended previously a course of religious instruction, given by the pastor, on the most important doctrines and principles of religion, unless the pastor should be satisfied that the applicant's attainments are adequate without this attendance. And when adults are admitted to membership by baptism, this right shall, if possible, be performed publicly before the church. When young persons who have been baptized in their

infancy, shall wish to become communing members, they shall apply to the church council, or the pastor individually, and after having given sufficient evidence of their christian faith, they shall be admitted to full membership in the christian church, according to the form of declaration used in our churches on such occasions.

¹Mark xvi. 16; John iii. 5; Acts viii. 12, xvi. 14, 15.

SEC. 6. It shall be the duty of the church council to keep a complete list of all the communing members of the church.

SEC. 7. If any member of the church council should conduct himself in a manner unworthy of his office, he shall be reported to the council, and if found guilty, his case shall be referred to the male communing members for decision.

SEC. 8. It shall be the duty of the church council to administer the discipline of the church on all those whose conduct is inconsistent with their christian profession, or who entertain fundamental errors.² To this end they shall have power to cite any of their church members to appear before them, and to endeavor to obtain other witnesses when the case may require it. It shall further be their duty, when any member offends, *first*, *privately to*³ *admonish him*, and then, *secondly*, if necessary, to call him to account; and if they shall deem these measures ineffectual, then to suspend his membership; i. e. simply, to deprive him or her from the privileges peculiar to church membership, according to the precepts and examples of the New Testament.⁴ Accordingly it shall also be their duty *to restore suspended members*⁵ to all the privileges of the church, who manifest sincere repentance. ²1 Cor. v., 7—13; ³2 Thes. iii. 11—15; ⁴Titus iii. 10; ⁵2 Cor. ii. 6—8; Gal. vi. 1.

SEC. 9. The church council may at any time be convened by the minister, *and it shall be his duty* to call a meeting when requested by one third of the electors of the church.

SEC. 10. It shall be the duty of the church council, to watch over the religious education of the children of the church, and see that they be occasionally collected and taught in the catechism of the church, and the duties and principles of the Christian religion. They shall endeavor to obtain pious and well qualified teachers of the Sunday schools, and endeavor to have the children of the church, as far as practicable, attend them, and that they be there also taught the general duties of religion.

SEC. 11. In all cases of appeal to Synod from the decisions of the church council—which may take place, if both parties agree to constitute the Synod the arbitrary power, see constitution of Synod—by a suspended member, the council shall take no farther measures, grounded on their decisions, until the advice of the Synod has been given. But still the sentence of suspension must take effect immediately and remain in force, until reviewed and altered by the church council through the advisory recommendations of Synod. In every case of appeal the church council shall send a detailed and correct account of their proceedings in the case and of the charges and evidence on both sides. (See constitution, chap. vi. sec. 4.)

CHAPTER V.

OF CHURCH MEMBERS.

SECTION 1. The members of *any particular church* are *all those members of the visible church* (see chap. ii.

sec. 1.) who are associated together under *some form of Christian government and discipline* for divine worship and the better attainment of the objects of the church as a Christian institution.

SEC. 2. Every communing member is accountable to the church council in so far as his conduct deviates from the rules of the society and must appear before them when cited, and submit to the discipline of the church regularly administered. Matth. xviii. 17, 18; Tit. iii. 10, 11.

SEC. 3. It is the duty of every church member to lead a Christian life, i. e. to perform the duties required of him or her, as found in the Scriptures; to wit: *Adult members ought not to neglect the public worship of God,¹ nor the participation of the Lord's Supper,² whenever an opportunity is afforded. Parents ought to educate their children in the nurture and admonition of the Lord,³ to have them instructed in the doctrines and duties of the church, and to urge them to an observance of its ordinances.⁴ All members of the church ought to abstain from profane swearing, from Sabbath-breaking, intemperance, gambling, all vices of a similar nature and from those fashionable amusements of the world that are contrary to the spirit of christianity and the precepts of the Scripture.* ¹Heb. x. 23—25; Col. iii. 12—17; ²Acts ii. 46; 1 Cor. xi. 23—29; ³Eph. vi. 4; 2 Tim. iii. 14, 15, and ii. 19; ⁴Tit. ii. 1—15.

SEC. 4. When a disciplined member becomes dissatisfied with the decision of the church council, and appeals to the Synod for its advice, he must give notice to the council of his intention *immediately*, or within *two weeks* of the time when the sentence was made known

to him, *specifying the reasons of his dissatisfaction, and the grounds of his appeal.* (See chap. iv. sec. 11.)

SEC. 5. It is recommended, that when a member of one of our churches, moves into the bounds of another, and wishes to be admitted to the privileges of the church, he bring with him a certificate of good standing from his former pastor.

SEC. 6. It is recommended as according with the principles of the New Testament, that the members of the church ought not to prosecute each other before a civil tribunal, until they have first made an attempt to settle the points of difference through the medium of their Christian brethren.

CHAPTER VI.

OF ELECTIONS.

SECTION 1. All congregational elections must be published by the church-council to the congregation, at least two weeks previous to said election.

SEC. 2. The council may publish a congregational meeting for any lawful purpose, when they shall deem it necessary; and *it shall be their duty*, to do so, when required by one-third of the lawful electors of the church.

SEC. 3. *At all elections for elders*, no person shall be elected, who is not a member in full communion with said church.

SEC. 4. When an election is held in a vacant congregation for a pastor—in which the individual church-constitution or by-laws of the corporation do not specify any thing on that subject—a plurality of legal votes shall constitute him duly elected; the presiding officer shall sign a certificate of the election, and make it known to the

congregation. This certificate, together with the statement of the support, which the congregation or congregations promise the pastor elect, shall be considered a legal call to the pastor therein specified; provided, however, that the pastor elect still has the reserved right of accepting or refusing the call. 1 Tim. v. 8; 1 Cor. ix. 14; Luke x. 7. "*The laborer is worthy his hire.*"

SEC. 5. The electors of any particular church in our connexion, are all those male members, who are in full communion, who submit to its government and discipline regularly administered, and who contribute according to their ability and engagements to all its necessary expenditures; provided, however, that if the act of incorporation, church-constitution and by-laws should ordain any thing more specific on the subject of the election of a pastor, nothing contained in this section shall be construed in contradiction to said act of incorporation, &c.

SEC. 6. If from any cause a vacancy occurs among the elders, between the time of the stated elections, it shall be filled without delay by a special election, and the person, thus elected, shall serve until the regular stated election takes place.

SEC. 7. It is the privilege and duty of every church or churches having a pastor, to elect by nomination, *viva voce* or by ballot, a delegate to accompany their minister to, and represent their interests at the yearly Synod of the associated body. Vacant congregations have a right to send a commissioner with instructions to the Synod. (See constitution of Synod, ch. vii. sec. 1.)

CHAPTER VII.

OF PRAYER MEETINGS.

SECTION 1. *As prayer is one of the most encouraging duties of the Christian; and as prayer meetings have been of the greatest importance and usefulness, it is therefore most earnestly recommended to the different churches in our connexion, to promote them among the members. These meetings may be held in the church, school house, or private houses. Their object is the spiritual edification of the persons present. The utmost precaution ought ever to be observed, that God, who is a Spirit, may there, too, be worshipped orderly, and in spirit and in truth. These meetings should be as solemn and decorous, as any others for divine worship, and nothing should be done, to disturb the devotions of those present, or that might prevent a harmonious attention to the leader of the meeting: in short, according to the injunction of the Apostle: All things should be done "decently and in order."* 1 Thess. v. 17; Col. iv. 2, 3; Luke xviii. 1—14; 1 Cor. xiv. 40.

SEC. 2. It is recommended, that lectures and exhortations be connected with the prayer meetings; also the reading of some portion of the Scriptures; and in case the pastor may not be present, that the elders direct or procure some one to conduct the meeting.

SEC. 3. It is recommended to all church members, and more especially to the members of the church council, to make daily worship in their families a sacred duty. Acts ii. 42. ch. vi. 4. x. 2: Eph. vi. 18, 19; 1 Tim. ii. 1—6.

SEC. 4. It is recommended, that our congregations

should observe *the monthly concert of prayer, on the first Sunday or Monday* of every month.

CHAPTER VIII.

MISCELLANEOUS RECOMMENDATIONS.

SECTION 1. It is earnestly recommended to the members and church councils of our churches, that they make arrangements, wherever such do not already exist, either in their houses of public worship, or elsewhere—because such houses of worship do not exist in every neighborhood—that the colored population may every where enjoy the privileges of the regular ministry and church service. Eph. vi. 5—9; 1 Tim. vi. 1—5; Tit. ii. 9, 10, 11; Philemon v. 10—18.

SEC. 2. *It is recommended*, that parents or guardians in future be the sponsors or presenters of the children to be baptized. Genesis xvii. 10, 11, 12—14; 23—27, compared with Acts xvi. 14, 15; 31—33.

Sec. 3. It is recommended to all the members of our churches, that they should avoid entering into the business of retailing or manufacturing spirituous liquors, except for medical purposes; as we deem this business, especially in some forms, in which it is carried on, inconsistent with the Christian character. Habakuk ii. 5—15; Prov. xx. 1; Isai. v. 11, 22, 23; ch. xxviii. 7, 8; Amos iv. 1; Rom. xiii. 13; 1 Cor. v. 11; Gal. v. 21, compared with 23; Eph. v. 18; 2 Pet. i. 6.

SEC. 4. It is recommended to the different congregations, connected with this body, to encourage the cause of temperance within their respective bounds.

All which is respectfully submitted to the convention by the drafting committee.

S. A. MEALY, *Chairman ex officio.*
JOHN BACHMAN,
JOHN C. HOPE,
GEORGE HALTIWANGER,
WEST CAUGHMAN,
THOMAS SHULER,
HENRY COBIA,
WILLIAM ASSMAN.

The Formula as submitted by the committee, was read by chapters and sections, amended and finally unanimously adopted as given above, and all the members of the convention subscribed their names thereto, March the 5th, 1838.

Testified by JACOB SWYGERT, *President.*
JACOB F. SCHIRMER, *Secretary.*

REMARKS ON FORMULA.

HAVING given a brief but faithful account of the origin of our church discipline, it must be evident to all who read it, that in originating, framing, and adopting this Formula, recourse has been had to the people, the only legitimate power of enacting laws in accordance with the principles exhibited in the declaration of our National Independence, the constitution of the United States, and that of every State in the Union. But having learnt, that individual members of our churches, for whom we entertain great regard, have expressed themselves still unfavorable to some provisions of the Formula, we deem it our duty to make at least an effort to remove these doubts. To do this effectually we would direct the attention of our brethren and sisters to a few general remarks. We beg them to distinguish between *those parts of the discipline*, which are declared *laws* for the government of the church and its members, and *those*, which are *only recommendatory*. The recommendations are viewed by the church *only as such*; it is left to the individual members to adopt or to reject them, if they cannot convince themselves of their utility. We are not lords over God's heritage, let the brethren act in regard to these recommendations, as their conscience may dictate.

The other regulations express the sentiments of the convention in reference to religious principles and the government of the church, or they prescribe the duties of ministers and other church officers, or the duties of

church members. In regard to the sentiments of the convention respecting principles of religion and church government, nothing new has been advanced; nor have we learned, that any objections on those subjects have been made. But the complaints which have come to our notice, have reference partly to *the practical application* of the principles of church government, and partly to *some of the duties of church officers and private members of churches*. We shall endeavor to explain the articles in question, and as we trust, to the satisfaction of all our friends. The first and principal objection is, that there exists a conflict between constitutions, articles of incorporation, and by-laws of some churches on the one hand, and the provisions of the discipline respecting the application of the universally acknowledged principles of church government on the other. One remark might probably remove the difficulty. It was stated in convention, and adopted as an acknowledged principle, that if a real or apparent difference should be discovered between the mode of executing parts of church government hitherto in practice according to the constitution of a particular church, and that laid down in the discipline, the constitution should be received as explanatory of the meaning of the Formula; and in several instances it is expressly mentioned in the Formula itself, that this was the intention of the convention. But we may proceed a step further, and say, that the discipline does in no case contain these conflicting elements, which we shall endeavor to prove by the following remarks. The discipline expressly states, that *the government or power of the church is purely spiritual* (ch. ii, part 2d, sec. 7,) hence it follows, that all the regulations concerning the *tempo-*

ralities of a congregation, are left to the management of each corporation, by law, empowered to do so, without any interference of the discipline. And to avoid any possible misunderstanding on this subject, the Formula declares, ch. iv. sec. 1, that the church council with the pastor is *the only judicatory* of the church, within its congregational limits; therefore, whatever agreement may exist between the pastor and the congregation, in virtue of an act of incorporation or the call of the minister, in respect to these matters, is by this phraseology of the discipline confirmed. Besides, it is self-evident, that when we in the United States speak of a *church judicatory*, we cannot mean that it is to exercise authority in temporal or civil matters; *our laws* take care of these things, and the *church judicatory* has only to do, as already remarked, with the spiritual walk and conversation of the members; and the term "*member*" moreover is applicable only to *communicant members*, and not to friends of the church, who are pew-holders, and not communing members. Therefore, the communing members of the church alone are the persons who are requested to subscribe the Formula. Of friends, such as above stated, the subscription is not required. And as according to ch. iii, part 1, sec. 1, the duties of ministers there enumerated are purely of a spiritual nature, and as in ch. iv, sec. 4, the *temporal concerns* of the church are entrusted to the vestry or church council, whatever name it may bear; it is expressly stated at the same time, that the discipline does not require the minister to bear any share in it, and though in ch. iv, sec. 1, the pastor is named as a member of the council, and though sec. 3 provides, that no business connected with the gov-

ernment, that is, the spiritual government and discipline of the church shall be transacted without the presence of the pastor, it is evident from the preceding remarks, that the discipline does not mean to say, that the minister shall also preside or have a control over the temporal concerns of the churches under his care. These are to be managed, according to the acts of incorporation, deed, gift or constitution. And if, according to such regulations, the minister is excluded from a participation in the management of the temporalities of the church, it follows of course, that the rules of the Formula are only applicable to those congregations, in which provisions of the aforementioned character do not exist.

Thus we have shown, that it is not the intention of the discipline, to annul or vacate incorporation laws or previously existing constitutions of individual churches, and also, that the tenor of certain parts of the Formula, which *taken singly*, and out of connexion of the whole, might appear to admit a construction, unfavorable to the announced determination of the convention, does in reality not contain these conflicting elements.

There is one objection, however, which we cannot suffer to pass unnoticed, without saying a few words in refutation. The objection is, that *individual liberty* is abridged by the regulations of the Formula. But we ask, wherein has individual liberty been abridged in that discipline? Does our discipline demand more sacrifices from professors of religion, than the word of God? Since the objectors tell us, “*the Bible is a sufficient discipline for us, and we desire no other.*” But are these men serious, when they make this assertion? It is impossible! For one single passage of the New Tes-

tament demands quite as much of professors of religion, as the discipline does. 1 Peter i. 13—15: “*Gird up the loins of your mind, be sober and hope to the end—as obedient children, not fashioning yourselves according to the former lusts in your ignorance, but as he, who has called you, is holy, so be ye holy in all manner of conversation.*” But it may be replied, if this be so, the Christian *has* his guide and needeth no other! We answer, neither *do we* desire to adopt another guide, except the unerring word of God; but we view the Formula as a digest or summary of the laws of the New Covenant, bringing the Christian duties of both pastor, elders and people at one glance and *under* their respective heads to our view. So the Christian *citizen* needeth not be informed by the State institutions and laws, what his duties as a member of the commonwealth are; his heart dictates these obligations to him, yet he will not contend, that constitutions and laws are unnecessary and useless, nor will he feel that they abridge his individual liberty.

But the sacred name of liberty is misapplied by those, who think that licentiousness and liberty are synonymous terms; therefore, they consider *every restraint* an abridgment of liberty, which has a tendency to prevent licentiousness; and the same persons will also view *the word of God* as well as *as the laws of their country* as restraints of their liberty, and in general they act accordingly. By the true Christian patriot, however, the laws of his country, and the Formula of his church government, are considered as safe guides through many difficulties, and he *pays* the more cheerfully obedience to both, because they are bottomed on the precious word of God.

THE CONSTITUTION
OF THE
EV. LUTH. SYNOD AND MINISTERIUM
OF
SOUTH CAROLINA
AND ADJACENT STATES.

Based upon a plan framed according to a resolution passed at the
Synod, A. D. 1833.

ADOPTED AND RATIFIED AT A MEETING OF THE SYNOD, IN EDENE-
ZER, GEORGIA, NOV. 15TH, 1834.

PREAMBLE.

ARTICLE 1. As the seat of the Synod is chiefly in South Carolina, and its meetings confined to that State and Georgia, *we*, whose names are subscribed to this constitution, the ministers of the Evangelical Lutheran churches of South Carolina and adjacent States, having united ourselves since the year 1814 into one body, *make known hereby*, to all whom it may concern, that we desire to be known hereafter, *as the Evangelical Lutheran Synod and Ministerium of South Carolina and adjacent States*; and each meeting of the same, *a meeting of the Evangelical Lutheran Synod and Ministerium of South Carolina and adjacent States*—and we solemnly promise to govern and regulate ourselves by the following constitution. At the same time we consider the act of incorporation of said Synod, passed by our Legislature, in the year of our Lord, 1825, as an integral part of our compact; *desiring* that the provisions in our constitution shall not be explained in any sense controverting the act of Legislative incorporation.

ART. 2. The Augsburg Confession of Faith shall be the point of union in our churches, inasmuch as we believe, that the fundamental doctrines of the word of God are taught in a manner substantially correct in the doctrinal articles of said confession. (See Ordination Services.)

CHAPTER I.

OF THE OFFICERS OF THE SYNOD.

ARTICLE 1. The officers of this Synod shall consist of a president, secretary and treasurer. The latter officer shall always be a layman, but the president and secretary are to be chosen from the ordained ministers of the Synod.

ART. 2. All the above mentioned officers are to be chosen by ballot, by a majority of the votes of the ministers, licentiates, and lay-delegates present. Their time of service shall be two years, but they are re-eligible for three successive elections,* *except the treasurer, who shall always be re-eligible.*

CHAPTER II.

OF THE DUTIES OF THE PRESIDENT.

ARTICLE 1. The president is chosen from among the ordained ministers, who are regular members of this body; and in making this choice, particular respect is to be paid to piety, learning, judgment, character and merit.

ART. 2. The president shall deliver a Synodical discourse, at the meeting of every Synod; and shall, in connexion with the *pastor loci*, where the Synod meets, regulate the religious exercises, and appoint the individual ministers who are to preach during the sessions.

ART. 3. He shall, at the meeting of every Synod, present a written report of all the official business transacted, and letters received by him since the last meeting, and of all the important events which have occurred relating to

*An amendment proposed at the Synod of 1840, to be adopted at the next meeting.

the Synod, and may recommend for their consideration any measures which he deems necessary, or calculated to promote the cause of religion or benefit the churches in connexion with this Synod. The report shall be laid on the table, and dealt with as other documents coming before this body.

ART. 4. He presides in, and has the inspection of, all the meetings and sessions, both of the Synod and Ministerium.

ART. 5. He is at liberty to take an active part in the discussions of the house, the same as every other member.

ART. 6. When, on any question, the Synod or Ministerium is equally divided, he has the casting vote; in all other cases he has no suffrage, except when an election is made by ballot, and then he has *not* the casting vote.

ART. 7. He shall take care that each subject be duly considered before a decision be made. He shall distinctly rehearse each motion, when no one has any further observations to offer, and take the vote of the house on the same.

ART. 8. As a general rule, he has the appointment of all committees; except when the Synod decides, on motion of any member of the house, that a committee shall be chosen by ballot, or in such cases as the constitution requires to be appointed by ballot.

ART. 9. When the question has been called for by the house, the votes are to be given simply by *yea* and *nay*, and no further observations on the subject hitherto under consideration are admissible.

ART. 10. The President performs the ordinations, assisted by two or more ministers of his own choice, in

the public congregations, selects the persons who besides himself, are to examine candidates ; and in common with the Secretary (see chap. 3, art. 3) issues all letters of license to approved candidates. He is to subscribe these letters of license as well as the certificates of ordination with his official signature, and see that they receive the seal of the Ministerium.

ART. 11. It is an important part of his office to give counsel to every member of this body, whenever he deems it expedient, and particularly to admonish and advise every erring brother.

ART. 12. If a congregation express the desire to him, either to have the approved candidate licensed, or that the ordination of their pastor should take place in the congregation, the President may, if he can not attend to this duty in person, on account of the distance or for other sufficient reasons, appoint two or three ordained ministers to perform said duty in his stead.

ART. 13. Should the President remove from the limits of the Synod, or depart this life during the recess of the Synod, the Secretary shall succeed him, and discharge the duties of the President, until the next meeting of the Synod.

CHAPTER III.

OF THE DUTIES OF THE SECRETARY.

ARTICLE 1. The Secretary of the Synod and Ministerium is to be elected from among the ordained ministers who are regular members of this body (vide chap. 1, art. 2) and in making the choice of this officer, attention is to be paid to superior skill, punctuality and fidelity.

ART. 2. The Secretary shall keep a faithful and accu-

rate account of all the proceedings of the Synod and Ministerium; carefully preserve all the papers, the seal, &c. of the Synod, subject to its direction, and shall do all the official writing of the Synod not otherwise provided for; and with a view to lessen the burthen of his labors, printed blanks for letters of license in their various forms and parchments for certificates of ordination are to be procured.

ART. 3. He is to attest by his official signature all certificates of ordination and letters of license, resolutions concerning ministers, delegates or churches, and the minutes of the Synod, both in the written and printed copies.

ART. 4. As the adjournments of the Synod are published in the minutes, it is deemed sufficient notice that the Secretary publish the approaching meeting of the Synod and Ministerium, in some suitable religious paper, six weeks previous to the time of each meeting.

ART. 5. If the accumulation of business render it necessary, the President may appoint one or more Secretaries as assistants, whose office expires at the close of the meeting of Synod.

ART. 6. Unless the archives are otherwise disposed of by the Synod, they shall be in the charge and custody of the Secretary. Any minister or delegate of a congregation connected with this body, shall have free access to them, but no part of them shall be allowed to be taken away or destroyed.

ART. 7. If during the recess of the Synod, the Secretary should be disabled or disqualified to hold his office, or should move without the bounds of this Synod, or should depart this life, the President shall require the ar-

chives, the seal of the Ministerium, and all other property of the Synod which is in the hands of the Secretary, to be delivered to him, and shall retain the charge of them until the next meeting of the Synod, when he shall appoint a Secretary *pro tempore*.

CHAPTER IV.

OF THE DUTIES OF THE TREASURER.

ART. 1. The Treasurer shall take charge of all the monies belonging to the *Synodical funds*, pay all sums ordered to be expended by regular resolutions of the Synod, at such times and to such persons, and in the manner directed by this body; and keep and deliver at each of its annual meetings an exact account of the state of the treasury.

ART. 2. He shall invest, or loan out as directed by the Synod, those sums which are not needed to defray the current expenses and to pay the orders of Synod, during one Synodical year, yet he must take care that all bonds are made payable after the close of one year, and that those which are not called in, after the expiration of one year, are renewed at the proper time, so that none may be outlawed.

ART. 3. No part of the funds of the Synod *shall be appropriated* otherwise than for *contingent expenses, the education of young men for the ministry, and for missionary purposes*.

ART. 4. As the demands upon the treasury, particularly for the support of our beneficiaries, will often henceforth require more money than may be collected for the Synod at its annual meeting, the Treasurer shall always keep in his possession the sum of 300 dollars, subject to

the orders of the Synod, upon which no interest shall be required of him.

ART. 5. He shall give an approved bond and security to the Synod for the faithful performance of his several duties, and said documents are to be deposited in the hands of the Secretary for safe keeping.

ART. 6. If the Treasurer, during the recess of Synod, should remove to a distant state or depart this life, all the bonds, monies, certificates and documents belonging to the Synod in the hands of said Treasurer, shall be delivered by the Treasurer, his executors or administrators, unto the President who shall give a receipt for the same, and keep this Synodical property in his charge until the next Synodical meeting, and the election of a new Treasurer.

CHAPTER V.

OF ORDAINED MINISTERS.

ARTICLE 1. All *ordained ministers* are perfectly equal as to rank, title and privileges, having no power the one over the other, except only what the aforesaid offices of President and Secretary make necessary for the maintenance of order, and the well-being of the whole body: However, they are not to neglect or slight any good advice imparted by the President or any other of the brethren, given in the spirit of brotherly love, still they have no overseer in their respective congregations, and each is to be regarded as the bishop of his own church. *Acts xx. 28.*

ART. 2. One minister of course shall not interfere with the congregation or office of another, by preaching or performing other ministerial duties in the same, except

by his request or consent, if present, nor in the pastor's absence, if it is to be feared that such an act might have a tendency to destroy the peace of the congregation and harmony between the brethren.

ART. 3. In all cases of controversy between two ministers, or between a minister and his congregation, which they cannot amicably settle by their own endeavors, or by the mediation of the President, the parties or either of them, may make application to the Ministerium in Synod convened, and if once so submitted, shall abide by its decisions. If it appear to the Ministerium, that the controversy between a minister and his congregation has proceeded to such lengths, as to preclude all hope of its favorable termination, and that a dissolution of the connexion that exists between them is necessary to restore the peace and promote the prosperity of the church, the Ministerium shall recommend to such minister to resign his charge of that congregation, on such conditions as to him and the Ministerium may appear reasonable. And if such minister or congregation refuse to comply with said recommendation, the Synod may, according to circumstances, dissolve its connexion with either the minister or the congregation, until both agree to the terms of the recommendation.

ART. 4. Although our Synods are no *judicatories*, but merely *advisory bodies*, and have, as such, no power to pass any other sentence than that of dissolution of connexion, if the advice of the Synod is totally disregarded, yet as the honor and success of the gospel depend very much on the character of the ministers, our Synod ought to exercise with particular care, but with impartiality, this reserved and natural right, whenever a

minister of the gospel shall have become guilty of criminal or immoral conduct.

If he have been convicted of such conduct before *his congregation or church council*, it will be the duty of such congregation or church council, during the recess of Synod, forthwith to transmit the documents containing the testimony and evidence of his guilt to the President; who if convinced by said evidence of the correctness and impartiality of the proceeding in the case, as also of the guilt of the accused, shall give notice both to the congregation or congregations, and also to the guilty minister, that he has made himself unworthy of the sacred office, and that he therefore cannot exercise any of the functions of this office in any of the congregations connected with this body, until the meeting of the Synod. It shall then be the duty of the President, to inform the Synod at its next annual meeting of his decision, and also to lay before the body the testimony and evidence according to which he has suspended the connexion of the accused with the Synod, and it shall be the duty of the Synod to appoint a committee by ballot to examine the case carefully, bring in its report, and according to circumstances, either confirm the sentence of separation pronounced by the President or reject it.

The accused minister shall likewise have the right, if he supposes himself to have been unjustly condemned by his congregation or church council, to produce the evidence of his innocence, both before the President and Synod, so that this officer and the Synod may judge with impartiality.

ART. 5. If a minister has been found guilty of criminal or immoral conduct before a *court of justice or be-*

fore the Ministerium in Synod convened, his connexion with this body shall cease, and he shall not be permitted to perform any ministerial acts in any congregation which is connected with this body, and in case that a congregation receives such discarded minister, with a view to engage him as a preacher, it shall be the duty of the President, on receiving official notice of the fact, to give notice to said congregation or congregations of the suspension of said minister, and if said churches, nevertheless, continue to consider the suspended or discarded person as their pastor, the Synod shall, at its next annual meeting, suspend its connexion with said churches, until they shall have dismissed the man convicted of crime and immorality.

ART. 6. Whereas the Synod cannot regard with indifference a *deviation from the fundamental doctrines of the word of God, as universally acknowledged among us*, it shall be the duty of this body, if an accusation against a minister in connexion with the Synod should be brought, either by his *church council* or by *three ordained ministers* of unimpeachable standing in Synod, of having deviated from any *such fundamental doctrines* (vide Formula, part 2, sec. 1) to examine the case with impartiality; and if the accusation, after a full hearing, both of the accusing party and accused, should be found true, the Synod shall declare the connexion of said clerical member with this Synod, either suspended or dissolved according to circumstances. During the recess of Synod, it shall be the duty of the President in connexion with two ministers, the one chosen by the accusing, the other by the accused party, to examine the case impartially, or if circumstances prevent the President from

attending, the two ministers chosen above shall make choice of a third, and lay the proceedings of their examination before the President, who shall as the organ of Synod during its recess, pronounce according to the evidence laid before him, either that the accusation is well founded or not, and in case of emergency he is to declare a suspension of connexion until the meeting of next Synod, when all the documents of the case shall be laid before that body for a final decision. By an *act of suspension or dissolution of connexion*, on account of *deviations from what we deem as fundamental principles*, we do not wish to condemn a brother of heresy, or make ourselves judges in a case where God alone can and will judge; but we *merely suspend or dissolve our connexion* with a brother who refuses to walk with us in doctrinal and brotherly harmony.

ART. 7. If a minister suspended or dismissed from our connexion on account of immoral or criminal conduct, manifest signs of sincere repentance and amendment of life, and *apply to the Synod* for re-admission, he shall be required, as proof of his sincerity, to make an acknowledgment of his transgression to the Synod, and more particularly to the congregation where the offenses have taken place; and after having done so, the Synod may receive him on trial, and permit him to officiate during said term of trial, in congregations other than those where the offenses have been committed.

ART. 8. This constitution having declared that each ordained minister is the bishop in his churches, according to the Apostolical custom, it follows that all ordained ministers in connexion with this Synod, enjoy the right to adopt such regulations in their churches *as circumstances*

stances may require, and are consistent with the spirit of Christianity; yet in the exercise of this right it is not only *desirable*, that each minister should endeavor to preserve as much unity and agreement with the usages and regulations of other churches in connexion with this Synod, as he conscientiously can; but the fundamental laws of every association, and consequently those of our own, *require* that every ordained minister be careful, in adopting regulations for the well-being of his churches to admit nothing which may be contradictory to the standing resolutions of the Synod, with which all are connected.

ART. 9. Each minister has a right to leave his charge and remove to another. Yet in so important a matter he should be especially careful to act deliberately and conscientiously as before God; he must also give the President timely notice of his intended removal.

ART. 10. If any minister belonging to this body removes to another State or Territory, and accepts a call to a congregation not connected with *this*, or any other Evangelical Lutheran Ministerium, and if he gives the President due notice of the same, and attends as often as possible the meeting of this Synod, he shall be considered as a regular member of this body. But if he accepts a call to a congregation, which is connected with another Evangelical Lutheran Ministerium, and gives the President due notice of his removal he shall be considered as an honorary member of this Synod, receive a certificate of his official standing, retain a seat in this Synod, and the right of participating in its deliberations, though he cannot be entitled to any vote, or be eligible to any office.

ART. 11. If any ordained minister, who is a regular member of this body, resigns his pastoral charge, or is not again regularly settled in some other congregation as a pastor, though he deserves to be so settled, he shall have no vote, nor be eligible to any office, yet he shall, so long as he is devoid of a congregation, retain his seat in this body. If, however, a regular member of this Ministerium, though not officiating as a pastor of a congregation, shall be employed by the Ministerium as a missionary, or shall be engaged as a professor, tutor, or instructor of youth in a Theological seminary, college, academy or any other literary institution, and perform ministerial duties as often as his engagements will permit, he shall retain his seat and vote in the meetings of this Synod. But if any minister shall relinquish his ministerial office and pursue some secular calling, he shall no longer enjoy the privileges of a member of this body.

ART. 12. If any minister ordained by any Evangelical Lutheran Institution, either in the United States, or in foreign countries, or by other Protestant denominations, shall apply for admission into this Synod, the Ministerium being satisfied on proper examination, that he is a man of piety and unexceptionable character, and that he possesses the necessary literary and other qualifications, may receive him into the same without re-ordination, two thirds of the ordained ministers present consenting thereto; and if he is called to the regular exercise of the pastoral office in a Lutheran congregation connected with this Synod, or is engaged as stated in Art. 11, of this chapter, as instructor of youth, he shall be entitled to all the privileges of the other members of this body.

ART. 13. If any ordained minister connected with any other Evangelical Lutheran Synod, occasionally visits the meeting of this body, he shall be received as an advisory member.

ART. 14. Though it is desirable that those young men who wish to devote themselves to the service of the church, should receive their education in our Theological Seminary, still each ordained minister possessing the proper qualifications retains the right of instructing pious young men and preparing them for examination and licensure.

ART. 15. Every ordained minister shall keep a register of baptisms, confirmations, communicant members, and deaths in his congregations, and at every meeting of this body (special meetings excepted) present to the Secretary a written statement, extracted from said register, for the information of the Synod and the church in general.

CHAPTER VI.

LICENTIATES OR CANDIDATES.

ART. 1. The Synod shall not, in any case whatever, license an individual whom they do not believe possessed of a good moral character and of hopeful piety.

ART. 2. Every person applying for license must submit to an examination, conducted by an examining committee of two or more ordained ministers appointed by the President for this purpose. These examinations are recommended to be conducted in the presence of the whole Synod.

ART. 3. The examination shall embrace at least the following subjects: 1. Personal piety and the motives of

the applicant for seeking the ministerial office. 2. The evidences of Christianity. 3. Natural and Revealed Theology. 4. Church History. 5. Pastoral Theology. 6. The rules of Sermonizing. 7. Church Government. 8. The Greek and Hebrew Scriptures ; and after the examination is ended by the committee, every member of the Ministerium has the right to ask the applicant any additional questions.

Art. 4. If, after such an examination, he be approved of by two-thirds of the ordained ministers present, he shall be licensed as a candidate for the ministry, before the congregation, *according to the form adopted by this Synod.*

ART. 5. During the recess of the Synod, the President and Secretary being satisfied as to the piety and moral character and proficiency of an applicant may grant him a license to officiate as a candidate until the next Synod.

ART. 6. A *Synodical license* may, according to circumstances be either full, or extend to the next annual meeting of Synod, or be restricted in its duration to the licentiate's compliance with his promise on receiving license, and to his continuance in a proper walk and conversation.

ART. 7. Whereas the situation of our church in this Southern section of the United States, still requires that the Synod or the President should sometimes grant licence not conferring on the licentiate the right of performing all ministerial acts, but restricting him to the holding of prayer meetings, giving occasional exhortations, and preaching to congregations destitute of the services of an ordained minister, or candidate fully connected with this body ; it shall be the rule of this Ministerial body, that

such licenses are only to be granted for one year, and that the person who has received such limited license, be placed under some neighboring ordained minister, who is to direct his studies, and without whose concurrence and approbation he cannot hold any meetings, except in those places which have been assigned him by the Ministerium.

ART. 8. Every candidate in full connexion with this body shall have liberty to visit vacant congregations, receive a call from them and perform in the same all ministerial acts, to which his license entitles him, but shall not leave them during the length of time for which he has agreed to serve them, without the consent of the Ministerium, or of the President during the recess of the Synod; neither shall he interfere with any other candidate, to whom any particular congregations may have been assigned, nor perform ministerial services in the churches under the care of ordained ministers, unless requested by the latter.

ART. 9. It shall be his duty to *preach the Gospel faithfully, catechise the young, visit the sick, and to perform all ministerial acts* in the congregations committed to his care; neither is he to neglect family visits; as often as circumstances will allow he is to hold prayer and other meetings which he may deem conducive to the instruction and edification of his people, and endeavor to establish and keep up Sunday schools and temperance societies.

ART. 10. Any licentiate as well as any ordained minister, in good standing, who under the restrictions mentioned in Art. 8, of this chapter, removes from the bounds of this Synod into those of another, shall, on

application to the President, receive a certificate under his signature of his honorable dismission; in return it is expected, if a candidate licensed by some other Synod moves within the bounds of this Ministerium, that he be furnished with a similar certificate, without which he cannot be permitted to visit vacant churches.

ART. 11. It is the duty of licentiates to devote their leisure time to study, to read the word of God diligently and prayerfully, that they may grow in divine knowledge and grace, and thus become able ministers and servants of the Lord Jesus Christ.

ART. 12. Licentiates are at all times bound to receive the counsel of the President and to apply to him for advice in all cases of difficulty.

ART. 13. If a licentiate after full probation, does in the judgment of the Ministerium, prove himself unqualified for the duties of the ministry, his license shall be withdrawn.

ART. 14. Every licentiate must keep a journal of his ministerial acts and proceedings, which, with a few sermons of his own composition, he must deliver or send annually for the inspection of the Ministerium.

CHAPTER VII.

OF LAY DELEGATES.

ART. 1. Every congregation which has a settled pastor, or is attended by a licentiate having full license, has a right to be represented in the Synod by one delegate. Where two or more congregations are united under the care of one pastor or licentiate, they are to unite in the election of one delegate to Synod. If, however, any one of them have important matters to communicate, or ad-

vice to ask of this body, they shall have the right to send a commissioner to this Synod, who is to receive from the congregation that sends him, not only a certificate of his lawful appointment, but likewise a statement of the circumstances or causes wherefore he is sent. Such a commissioner shall be received and heard in the cause for which he is sent, but cannot be admitted to the privileges of a delegate. So likewise may a party in a congregation, that supposes itself aggrieved and seeks the interference and mediation of this body, send a commissioner for this purpose; however, with this proviso, that said party inform the other party supposed to have aggrieved, of their intention to send a commissioner to Synod, at least these weeks previous to the meeting of this body.

ART. 2. Each delegate claiming a seat in the Synod must exhibit a written certificate of his regular appointment signed by the pastor and the church councils of the congregations by whom he is sent.

ART. 3. Each lay delegate shall have the right to take part in the debates of the house, to offer resolutions and vote on all questions, except the examining, licensing and ordaining of candidates, the admission of ministers into the association, or their exclusion from it, and the discussion of weighty articles of faith or cases of conscience.

ART. 4. Every congregation which is represented by a delegate in the meetings of this Synod is bound to receive and submit to the resolutions and recommendations of the Synod, and to bear its part of all expenses and services necessary for the welfare of the associated churches generally, and the advancement of the common cause. And if any congregation refuses such compli-

ance, it shall no longer be entitled to a representation in this body.

CHAPTER VIII.

OF THE SYNOD AND MINISTERIUM.

ARTICLE 1. There shall be, at least, one *general meeting of the synod annually*, and *special meetings* may be called by the *President* on his own authority, or when desired by *three ordained ministers* stating to the President sufficient reasons for the request. In calling a *special meeting* of the Synod, care shall be taken to give seasonable notice to the members and to the churches.

ART. 2. In a *general meeting* of the Synod, consultations and deliberations may take place upon all subjects which regard the welfare of the churches and ministers—in *special meetings*, nothing but the particular business which occasioned its convention.

ART. 3. The Synod is composed of the ordained ministers, candidates and lay delegates of the churches. Ministers who appear as delegates from other Synods, or ecclesiastical bodies of sister churches, shall be received as *advisory members*, but cannot vote in any decision of the Synod or Ministerium.

ART. 4. No ordained minister or licentiate shall neglect to attend the Synod, except through unavoidable necessity—with which voluntary ministerial engagements are not to be reckoned synonymous. If such necessity should occur to any, he shall send in a written apology for his absence, and shall be brought to account for the same by the President, at the next meeting, if either his apology has not been accepted, or if he has not sent in one at all. Whosoever is *three times suc-*

cessively absent without regularly apologising for it, shall be considered as thereby declaring that he wishes no longer to be considered as a member of this body, and shall forfeit all right of membership.

ART. 5. The written apologies, as well as all other letters and documents relating to the Synod and Ministerium, must be addressed to the President.

ART. 6. The *pastor loci* where the meeting of Synod is held, with the vestry of the church, shall endeavor to provide for the entertainment of the ministers, licentiates and lay delegates among Christian friends.

ART. 7. Divine worship shall be celebrated during the meeting of the Synod, as often as may be convenient and consistent with the business of Synod.

ART. 8. *Each session of the Synod* shall commence at the time previously appointed *by the President or Ministerium*, and from the beginning to the close of all the sessions, no regular member shall absent himself without the permission of the President.

ART. 9. At the time appointed for the session, the Synod shall be organized, if but *four ordained ministers*, regular members of the Ministerium, and as many lay delegates should be present.

ART. 10. If any regular member of the Ministerium, except only the pastor loci, shall not appear in the Synod until an hour after the appointed time of meeting, he may be reproved by the President.

ART. 11. Should the President himself be absent at the proper time for proceeding to business, the members present shall choose a President *pro. tem.*

ART. 12. If the Secretary shall be absent the President shall appoint one *pro tempore.*

CHAPTER IX.

THE ORDER OF BUSINESS IN THE SYNOD.

ART. 1. The President shall open the *first session* of the Synod, with singing and prayer. In his absence this shall be done by the Secretary, and in the absence of both, by one of the elder ministers.

ART. 2. The Secretary shall then register the names of the ministers and licentiates, and note the absentees.

ART. 3. After this the lay delegates shall exhibit the certificates of their regular appointments by the congregations which they represent, and their names shall be registered as members of the Synod.

ART. 4. If the period for the election of Synodical officers has arrived, or if the office of any one of them shall have been vacated by death, resignation or otherwise, the election shall now take place.

ART. 5. The minutes of the last Synodical meeting shall now be read, and all unfinished business and resolutions of the last meeting of this body, which have not been acted on, carefully noted for the consideration of Synod; in case, however, that the pressure of business should induce the Synod to dispense with the reading of the minutes, a committee shall be appointed by the President for the examination of the minutes, and to report to this body on all unfinished business and all resolutions that have not been acted upon, of which committee the Secretary shall always be chairman.

ART. 6. The President will then read his Annual Report (vide chap. 11, art. 3.)

ART. 7. Delegates or minister of other ecclesiastical bodies shall then be introduced. (Vide chap. art. 14, and chap. viii. art 3.)

ART. 8. All documents, letters, the President's report, and all other instruments of writing intended to be laid before Synod, shall then be handed in to the President, who, in conjunction with the Secretary, is to number and array these several papers, and appoint committees to report on the same; after which they shall be taken up and discussed before the whole body, or the Ministerium strictly so called, in numerical order, at any time when directed by the house.

ART. 9. Each minister shall then be called upon by the Secretary for the record of persons baptized, confirmed, or otherwise admitted to membership, of communing members of his churches, deaths, number of Sunday schools, and of whatever benevolent societies may be established in his churches.

ART. 10. The contributions of the churches, both to the Synodical treasury, and for the support of the Theological Seminary shall then be received by the respective treasurers; and an accurate statement of these donations handed in to the Secretary, for insertion into the minutes distinctly showing from what churches and for what purposes the money has been received.

ART. 11. The accounts of the treasurers both of Synod and Theological Seminary are to be audited.

ART. 12. The election of the treasurer of the Seminary shall then take place.

ART. 13. The number of vacant churches is to be inquired into and provision made for them.

ART. 14. The reports of the directors of the Seminary and the examining committee of the same are then to be taken up and acted upon.

ART. 15. The election of new members of the Board

of Directors is to take place by ballot; four each year; the former members are re-eligible.

ART. 16. The election of delegates to the general Synod is to take place, likewise by ballot, and when elected the Synod will give its instructions to them, and the Secretary and President their credentials, sealed with the seal of the ministerium. These instructions are to be given in writing, but are not to be published in the minutes.

ART. 17. The Synod shall then determine *the time when*, and *the place where*, the next Synod shall convene, which may be decided by a majority of the votes of the members present; and in this choice particular attention is to be paid to the written invitations of the churches. If during the recess of the Synod, the minister of the congregation where the next Synod is to convene, should be removed by death or otherwise, the vestry of the church will endeavor to provide places of entertainment for the members of Synod. If a dangerous or contagious disease should break out in the place where the Synod is to meet, about the time of meeting, and the President should deem a change of place necessary for holding the Synod, he shall have power to select some other suitable place for the purpose, by giving timely notice of such a change, and the reasons for the same, both to the congregation and the minister where the Synod had appointed to meet, also to that congregation and minister where the meeting shall take place. The Secretary will give notice by an advertisement in some suitable public paper.

ART. 18. After all the business proper to be laid before the Synod shall have been disposed of, the President

snall give notice thereof to the lay delegates, and the meeting of the Synod shall be closed with singing and prayer.

CHAPTER X.

OF THE MINISTERIUM.

ARTICLE 1. After the close of the Synodical sessions, a meeting of the ordained ministers and licentiates shall be held, which is to be called a meeting of the ministerium.

ART. 2. This Ministerium strictly so called shall consider and decide upon the examining, licensing and ordaining of candidates, the admission of ministers into this association, or their exclusion from it, the examination of difficulties and differences which may have arisen between ministers, and in which no churches are involved, if the parties concerned are willing to accept the friendly and brotherly mediation of this body; all cases described in chap. v. art. 6 of this constitution; also, consultations respecting the best methods of discharging ministerial functions, questions how to promote, with hopes of success, the cause of truth and piety, also weighty articles of faith or cases of conscience, in short free and candid conversations on pastoral experience in general, provided always, however, that the first principle of protestantism, the right of free inquiry be not infringed upon, and no attempt be made to erect the Ministerium into an inquisitorial tribunal.

CHAPTER XI.

ORDER OF BUSINESS IN THE MINISTERIUM.

ARTICLE 1. After the session has been opened with

prayer, the President shall communicate any business which he may have to report or propose.

ART. 2. The licentiates shall hand in their journals and sermons, and the President is to appoint committees which are to report on them. Those licentiates, who have not received a full license, shall likewise hand them to the President, and, after they shall have withdrawn, the ministerium is to decide on the propriety of renewing their licenses—which will chiefly depend on the report of that ordained minister, to whose superintendence such licentiates had been recommended.

ART. 3. New applications for licensure are then to be considered, and the applicants examined, and, after their withdrawal, the Ministerium will decide on the propriety of granting licenses to the applicants.

ART. 4. The question on the ordination of candidates is then in order. Both licensure and ordination are to be performed publicly before the congregation.

ART. 5. Promiscuous matters relative to ministerial business may be attended to, and some time shall then be spent in conversation on pastoral duties, after which the meeting is to be closed with prayer.

Ordination and Installation Services.

ARTICLE 1. Ordination is to be performed according to the Formula adopted by this Synod or Ministerium, in the following terms :

Questions proposed at the time of Ordination and Licensure.

I. Do you believe the Scriptures of the Old and New Testament to be the word of God, and the *only infallible rule of faith and practice*?

II. Do you believe that the *fundamental doctrines* of the word of God are taught *in a manner substantially correct* in the doctrinal articles of the Augsburg Confession ?

III. Do you promise, by the aid of God, faithfully to perform all the duties enjoined upon you in this Constitution, and to submit yourself to its rules, government and discipline, so long as you remain a *member of this Synod* ?

IV. Do you believe that in seeking the ministerial office, you are influenced by a sincere love to God your Saviour, and desire to promote his glory in the welfare of men ?

V. Do you promise faithfully and zealously to preach the truths of the Gospel of our Lord and Saviour Jesus Christ, as contained in the holy Scriptures ?

ART. 2. Wherever a congregation or congregations unitedly have chosen a minister by a free election, in which all the male electors shall have a vote, to serve them *for more than one year*, and have offered him a regular call signed by the elders of the churches, and if the minister has accepted said call, he shall give notice of his election to the President, and propose to him a suitable time for his installation ; upon which notice the President, if convenient, or a committee of ordained ministers appointed by him for said purpose, shall instal said pastor and introduce him to the people of his charge, according to the form adopted by this Synod.

ART. 3. Though it has hitherto been the custom of the ministerium to point out to the different ministers their field of usefulness and labor, yet do we desire to

have it understood by our people, that the *Ministerium has no right* to act in such cases ; but that the churches alone, and more particularly *their elders* and *male communicant members*, are the only authority which can give calls to ministers, by a plurality of the votes of the church or churches. *The members of the churches* in connexion with this Synod will, therefore, in future, elect their own ministers, and though a *plurality* of the votes of the *male members* are sufficient to authorize the church council to make out a call for the minister so elected, it is nevertheless desirable, for the preservation of harmony in the church, that every exertion should be made, to obtain, if possible, a unanimous vote in the election of a pastor.

ART. 4. Ministers who attend to more than one church and therefore cannot preach every Lord's day, in all their congregations, ought to make arrangements, that suitable persons be appointed, to conduct prayer meetings and other exercises on those Lord's days when they themselves cannot attend, because it is of importance, that the word of God should dwell richly among us, for the promotion of piety and growth in grace in our churches.

CHAPTER XII.

VACANT CONGREGATIONS AND THE APPOINTMENT OF MISSIONARIES.

1. Vacant congregations which cannot be immediately supplied with a minister, are advised to select some member of the church, of suitable capacities and character, to meet with them on the Lord's day for the purpose of reading some portion of the Scriptures, a prayer in the

liturgy, and such sermons as may, from time to time, be recommended by the ministerium.

2. The ministerium will endeavor to engage a missionary at least for several months each year, to travel and labor in these vacant congregations, to instruct the young in the doctrines of the christian religion, to preach and hold other meetings, to administer the ordinances of the gospel, to establish Sunday schools, and to encourage the establishment of Temperance societies; to see that every where pious and suitable men are elected by the congregations as church councils, whose particular duty it shall be, to see that the meetings held by the lay-members be conducted in order, and that nothing may occur in them which may militate against any resolutions of former Synods, and that these lay-readers do not, without authority, undertake to preach, but confine themselves to the performance of those duties, which the constitution requires of them.

3. Whenever vacant congregations are within the reach of any of our ordained ministers, it shall be their duty to visit them as often as circumstances will permit, especially if a fifth Sunday happens to fall in a month; and to further this purpose a list of the vacant congregations shall be yearly attached to the Synodical minutes.

4. It is expected when a missionary, appointed by the ministerium, visits such vacant congregations, or when visited by an ordained minister, as stated before, that these congregations will contribute as much as they can towards the defraying of the missionaries' and ministers' traveling expenses.

5. It shall likewise be the duty of the ministerium to engage, whenever practicable, the services of a mission-

ary to labor in destitute and distant parts; and for this purpose a missionary committee shall be chosen by the ministerium, which, during the recess of the Synod, with the approbation of the President, may, if opportunities offer, engage the services of a missionary, give him instructions in regard to his field of labor, and other circumstances which the committee and President of the Synod may deem of importance.

CONCLUSION.

If an alteration of any of the foregoing articles, or an addition of new ones should be thought necessary, the motion for such an alteration or addition must be laid on the table in one Synod, and the final decision shall be given in the next, if two-thirds of the members agree to the same.

We, the subscribers, do hereby declare that we consider this constitution as the basis of our ecclesiastical union, and pledge ourselves before God to regulate our conduct according to these articles of agreement.

A. D. 1834, Nov. 15th.

1	Rev. Ernest L. Hazelius, D. D., <i>Professor of Theology at Lexington, S. C.</i>		
2	“ John Bachman, D. D. <i>Charleston, S. C.</i>		
3	“ Stephen A. Mealy, <i>Savannah, Ga.</i>		
4	“ John D. Sheck, <i>Ebenezer, Ga.</i>		
5	“ Michael Rauch, <i>Lexington Dist., S. C.</i>		
6	“ Jacob Moser, “ “ “		
7	“ Godfrey Dreher, “ “ “		
8	“ John C. Hope, “ “ “		
9	“ George Haltiwanger, “ “ “		

10	Rev. Herman Aull,	<i>Newberry Dist., S. C.</i>
11	" Robert Cloy,	<i>Barnwell Dist., "</i>
12	" Frederick F. Harris,	<i>Munroeville, Ala.</i>

Clerical members received in connexion with this body at successive Synods, since the first adoption of the constitution :

Present Location, 1840.

13	Rev. William Berly,	<i>Columbia, S. C.</i>
14	" David Bernhardt,	<i>Sandy Run, Lex. Dis. S.C.</i>
15	" Levi Bedenbaugh,	<i>Coweta County, Ga.</i>
16	" James P. Ring,	<i>Augusta, Ga.</i>
17	" Wm. G. Harter,	<i>Newberry Dist. S. C.</i>
18	" Edwin A. Bolles,	<i>Ebenezer, Eff. Co., Ga.</i>
19	" Jacob Crim, (remov.)	<i>Lexington, N. C.</i>
20	" Henry Stoudenmyre,	<i>Munroe Co., Alabama.</i>
21	" Stanmore R. Shepherd,	<i>Newberry Dist., S.C.</i>
22	" David Hunkerpealer,	<i>Orangeburg Dis. departed</i>
23	" Sam. Baughtnight,	<i>Lexington Dist. "</i>
24	" John Daily,	<i>Monroe Co., Ala.</i>
25	" Wm. H. Smith,	<i>Charleston, S. C.</i>
26	" Philip A. Strobel,	<i>Concord, N. C. (removed.)</i>
27	" Elijah Hawkins,	<i>Wythe Co., Va. (removed.)</i>
28	" Jacob Kleckly,	<i>Macon Co., Ga.</i>
29	" John P. Margart,	
30	" George Haltiwanger,	<i>Lex. Dist., S. C.</i>
31	" Chris. B. Thuemmel,	<i>Lex. C. H., S. C.</i>

A LITURGY
FOR THE USE OF
EVANGELICAL LUTHERAN CHURCHES,
AND
PRAYERS FOR THE USE OF FAMILIES AND INDIVIDUALS.

PUBLISHED BY ORDER OF THE
EVANGELICAL LUTHERAN SYNOD
OF
SOUTH CAROLINA
AND ADJACENT STATES.

1. THE FOUR FORMS OF CONFESSIONAL PRAYERS,

As found in N. Y. Hymn Book, latest Edition.

I.

DEARLY beloved, the holy Scriptures declare, that when the wicked man turneth away from his wickedness, and doeth that which is lawful and right, he shall save his soul alive. The sacrifices of God are a broken and a contrite heart. To the Lord belong mercies and forgivenesses, though we have rebelled against him. Let us, therefore, arise, and confess our sins unto our Father, with sincere, humble, and obedient hearts, that we may obtain remission of the same by his infinite goodness and mercy.

Almighty and most merciful Father, unto whom all hearts are open and all desires are known, all whose commandments are just, necessary, and good! we confess unto thee that we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But enter not, we beseech thee, into judgment with us, for in thy sight shall no man living be justified. As thou hatest nothing which thou hast made, and desirest not the death of a sinner, but rather that he may turn from his wickedness and live,—have mercy, O Lord, upon us, miserable offend-

ders. Spare thou those, O God, who confess their faults. Restore thou those who are truly penitent, according to thy gracious promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, that we may hereafter live a godly, righteous and sober life, to the glory of thy holy name, through thy blessed Son, our Mediator and Redeemer. Amen.

2.

DEARLY beloved, “If we say that we have no sin, we deceive ourselves and the truth is not in us. But if we confess (and forsake) our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Encouraged by this merciful assurance of his word, let us renounce every evil thought and way, and with penitent and humble hearts implore the forgiveness of all our transgressions.

Holy, holy, holy art thou, Lord God Almighty, the merciful Ruler, the righteous Judge of all thine intelligent creatures in heaven and on earth! Thou dwellest in a light unto which no man can approach, and canst not look with pleasure upon sin. We confess unto thee, the Searcher of hearts, that we are justly chargeable with numerous transgressions and omissions of duty. We acknowledge with sorrow and repentance, that we have been unmindful of thy goodness, and disobedient to thy laws; that we have cherished evil dispositions, inordinate affections, and sinful passions; and that we have rendered ourselves obnoxious to thy displeasure, and deserving of the punishments due to the guilty. O Lord, righteousness belongeth unto thee; but unto us shame and confu-

sion of face. Our only hope is in thy tender mercy; and we praise thee that thou hast graciously revealed to us thy readiness to receive into favor all who cease to do evil and learn to do well. In the name of thy Son Jesus Christ, whom thou hast sent into the world to save us from our sins and miseries, we implore the forgiveness of all our offences; seriously renouncing whatever is contrary to thy will, and sincerely resolving to follow after holiness of heart and life. Vouchsafe to direct and assist us by thy Spirit, in carrying these purposes into effect. And grant, O thou God of compassion, that our hearts may be established in the love and fear of thee, in a cheering sense of thy goodness, and in a joyful hope of everlasting life and happiness, through the mediation of our crucified and exalted Saviour, Jesus Christ. Amen.

3.

DEARLY beloved, “ He who covereth his sins, shall not prosper; but whoso confesseth and forsaketh his sins shall obtain mercy.”

“ I will arise and go to my Father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son.”

O Almighty God and most merciful Father, whose eyes are open upon all the ways of the children of men! with simplicity and godly sincerity would we seek thee, confessing our great unthankfulness and our manifold offences. We deplore the errors and trespasses which we have at any time committed in thought or feeling, in word or deed, against each other and against thee. And we beseech thee, through thy mercy in Jesus Christ thy Son,

to look graciously upon us and forgive us; to assist us to lay aside every weight and the sins which so easily beset us; and to enable us to subdue all our desires and passions to the obedience of thy holy gospel. May we be convinced, O God, that till we know thee, we know nothing aright; that without thy friendship, we have nothing of any worth; that in wandering from thee, we leave all that is truly good. Help us to cast ourselves into thine arms of love, and to offer up to thee our bodies and our souls, that they may be thy temple for ever. Let it please thee, O Lord, to take us into thy keeping, with all that we have; and so to strengthen us that nothing henceforward, either in life or death, may separate us from thy service and deprive us of thy favor. And unto thee, who art waiting to be gracious, and art exalted to show mercy to the penitent, be everlasting honor and praise. Amen.

4.

“**T**HUS saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the hearts of the contrite ones.” “**R**end your hearts, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness.”

O God, the Father of all being, and source of all good, whom, by numberless ties of gratitude, duty, and interest, we are bound to love and obey! we come into thy presence acknowledging our unworthiness of thy favors,

and our transgressions of thy laws. We would lament with heartfelt contrition, that we have failed to make a just improvement of the talents committed to our care, and have often neglected to fulfil our obligations to thee, to ourselves, and to our fellow-creatures. We confess the vanity of our thoughts, the irregularity of our affections, the weakness of our good resolutions, the deficiency of our best performances, in numberless instances. We desire to abase ourselves before thee in the dust; we implore the remission of all our iniquities; we fly to the hope which thou hast set before us in the gospel of thy blessed Son; and we pray thee, for thy goodness' sake, to cleanse us from all unrighteousness, and to enable us to walk in newness of life. Help us, O Lord, to be continually aware, in the time to come, of the deceitfulness of sin, to shun its approaches, and to fly from its snares. Makes us diligent in the discharge of every office of piety and virtue, incumbent upon us. And give us grace so to trust in thy promises, that we may live and die in the humble and joyful expectation of thy mercy unto eternal life, through Jesus Christ, our Lord and Saviour. Amen.

2. THE FOUR FIRST GENERAL PRAYERS,

In N. Y. Hymn Book.

1.

ALMIGHTY and most merciful God, we desire to lift up our hearts unto thee, the hearer of prayer, from whom alone cometh our help. We adore thee as the great Parent of the Universe, from whom all things proceed, and on whom all creatures depend. Thou art worthy of all possible veneration, gratitude, and obedience. Thou art the blessed and only Potentate, the King of kings, and Lord of lords. Thou alone hast immortality, and art unchangeable in wisdom and holiness. Thy truth endureth to all generations; thy mercy is from everlasting to everlasting upon them that fear thee; and thy righteousness unto children's children. We, thine unworthy servants, would give thee most humble and hearty thanks for all thy goodness and loving-kindness to us and to all men. We bless thee, for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ, for the means of grace, and for the hope of glory. And we beseech thee to give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise not only with our lips, but in our lives. Grant that we may devote ourselves to thy service, and walk before thee in holiness and righteousness all our days.

Enable us to cherish and to exercise habitually every pious and virtuous affection; that we may enjoy the testimony of a good conscience and the hope of thy favor, be sustained and comforted under the troubles of this life, and finally be received into thine everlasting kingdom, through thine infinite mercy in Jesus Christ our Saviour.

Thou hast directed us, Almighty God, to offer up our supplications for all our fellow men. We humbly beseech thee for all sorts and conditions of men; that thou wouldst be pleased to make thy ways known unto them, the saving gospel of thy Son unto all nations; that idolatry, superstition, and vice may be banished from the earth; and that war, oppression, and injustice, may for ever cease. We pray that the church of Jesus throughout the world may be so guided and governed by thy good Spirit, that all, who profess themselves christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. We commend to thy fatherly goodness all those who are afflicted or distressed in mind, body, or estate; that it may please thee to comfort and relieve them according to their several necessities; giving them patience under their sufferings, and a happy issue out of all their afflictions.

We implore thy heavenly blessing especially upon the land in which we live. Give success, we pray thee, to the lawful and virtuous labors of its inhabitants; and provide the necessary supplies for all their wants. Behold with thy favor the President of the United States, the Governor of this State, and all who are invested with legislative, judicial, or executive authority; and so replenish them with thy grace that they may always incline

to thy will and walk in thy way, and be enabled to promote and secure the national peace, liberty, safety and prosperity. Send down upon all ministers of the gospel, and upon all congregations committed to their charge, the needful spirit of thy grace, that they may truly please thee; and give such efficacy to the means of education with which thou hast furnished us, that we may become a wise and righteous people, whom thou wilt delight to protect and favor.

Hear us, most merciful God, we beseech thee, in these our supplications and intercessions, which we offer up unto thee as disciples of thy Son; and pardon and accept us, through him, now and evermore. Amen.

2.

GLORY and honor be unto thee, the self-existent and infinite Jehovah, who art and wast, and shalt be from eternity to eternity! Adoration and praise be unto thee, the omnipotent, all-wise, all-gracious Being, who fillest the heavens and the earth with thy presence and thy love.

Glory and honor be unto thee, the Creator and Preserver of the Universe, the Father and the Friend of the sons of men! Thou hast formed us after thine own image, made us intelligent, free, and immortal spirits, and raised us to the dignity of thy children and worshippers. Thou bestowest upon us, each returning day, invaluable mercies and blessings both for our bodies and souls; and thou art preparing us for vastly higher satisfactions in a better world.

Adoration and praise be unto thee, the Father of compassion, the God of all consolation and grace in Christ

Jesus our Lord ! Thou hast pitied our sinful and wretched race, and given us a Redeemer who is able to save unto the uttermost. By the doctrines, the death, and the resurrection of thy Son, thou hast revealed to us thy character and will, conferred on us the strongest assurance and pledge of thy mercy, enriched us with comfort under all our trials and distresses, encouraged and enabled us to prove faithful to duty, delivered us from the fear of death and of hell, and set before us the path of life and pleasures at thy right hand forevermore.

Almighty God, how shall words express the grandeur of thy majesty, and the magnitude and extent of thy grace ! We would bow down with the profoundest veneration, and worship thee as the first, the best, the most perfect of all beings. We contemplate with amazement the immeasurable distance between thee and us thy frail and guilty creatures ; and rejoice that, though thou art infinitely exalted, thou deignest to exercise such condescension and clemency towards us. To thee all our homage, affection, and submission are due. To praise and adore thee be our delightful and eternal employment, and that of all our brethren !

Merciful Parent of the human family, enable us to live under an habitual sense of the relation which we sustain towards thee. May the recollection of thy greatness ever inspire us with reverence, and the remembrance of thy mercy lead us to consecrate our bodies and our souls as a living sacrifice unto thee. May a cheerful and universal obedience ever prove our gratitude, and a patient submission to the afflictions we may encounter evince our trust. May we ever rejoice in Jesus Christ as the captain of our salvation, open our hearts to all his discove-

ries and commandments, make them the only rule of our faith and practice, aim continually at an increasing resemblance of his divine dispositions and virtues, and rely with immoveable confidence upon the precious promises which he sealed with his blood. By the influence of his holy gospel, may we pass with usefulness and comfort through all the vicissitudes of this transitory state, and become qualified for an entrance into that world, where all his followers shall behold him face to face.

These blessings, which we supplicate for ourselves, we beseech thee, heavenly Father, to extend to the whole family of man. Increase the number of those, who adore thee with holy joy, and with a Christian temper and life. Multiply the triumphs of truth over error, of righteousness over iniquity, of a filial spirit of love over servile terrors and gloomy fears. In all the habitations of men, from the rising unto the going down of the sun, may the incense of acceptable praise and the pure offering of a virtuous life be presented unto thee.

Endow all those who are appointed to rule over their fellow-men with a superior measure of wisdom and benevolence; and inspire all instructors of youth and all teachers of religion with an ardent concern to promote the welfare of those with whom they are connected. Enlighten and direct thy servants to whom the administration of our government is committed, and all who are empowered to enact and to execute our laws, in fulfilling their arduous and important duties. Grant that all the inhabitants of our land may lead a quiet and peaceable life in all godliness and honesty. Vouchsafe to preserve to us our civil and religious rights, to protect us from the horrors of war and other public calamities, to bless us with

healthy and fruitful seasons, and to prosper our agriculture, commerce, and manufactures.

Have mercy, gracious God, upon all communities or individuals, who are oppressed by injustice and tyranny; who are flying from the sword of their enemies; who are suffering the desolation of famine or pestilence; who are bowed down by sickness or poverty; or who are exposed to any other necessities and dangers. Prevent them, we pray thee, from being overwhelmed by such visitations, and from sinking into despair. Raise up to them friends, and send them relief in their distresses; and cause the rough and thorny path of affliction to become to them the path to perfection and bliss. Let thy consolations cheer and support especially our mourning and distressed brethren, who are united with this religious society, or for whom our prayers have been desired. Alleviate their pains, both of body and mind. Deliver them from all their sorrows, if this be agreeable to thy holy will, or enable them to suffer with pious resignation and hope; and let them find by happy experience, that it was good for them to be afflicted.

And now unto thee, who art able to do exceeding abundantly above all that we ask or think, be glory in the church by Christ Jesus, throughout all ages. Amen.

3.

GREAT art thou, O God, and greatly to be praised; worthy to be had in reverence by all the children of men! We worship thee as the Creator and Governor of all things visible and invisible Thou art present at all times

in every part of thy dominion; the universe is thy temple; thine is the majesty, and the power, and the glory. Thou art perfect in wisdom, wonderful in counsel, holy in all thy ways, and righteous in all thy works. Thy faithfulness endureth for ever, and justice and judgment are the foundation of thy throne. Thou art good, and thou doest good continually; the earth is full of thy riches; and every blessing and advantage cometh down from thee.

We thank thee, O thou Father of lights, for the innumerable mercies which thou hast bestowed upon us. We thank thee for the gift of life; for the wise and useful frame of our bodies; and for the nobler powers of our minds, by which we are enabled to attain to the knowledge and love of thee. We thank thee, that thou hast implanted in us a sense of good and evil, and the affections of benevolence and compassion. We thank thee for the continual preservation of our being, and confess that food and raiment, that health and joy, and all our outward possessions are the gifts of thy bounty; and that the blessings of friendship, freedom, and equal government are thy benevolent appointment.

We thank thee, that thy goodness is not confined to the present world, but that thou art training us up for everlasting life by thy providence and grace. We thank thee for the instructions and examples of the wise and the good, and for every opportunity of cultivating knowledge and virtue. But, above all, we praise and magnify thee for the rich display of thy love in the manifestation of thy Son Jesus Christ. We acknowledge with the highest gratitude, that by him thou hast given us thy heavenly truth to enlighten our minds and to sanctify our

hearts; and that in his life thou hast set before us a model of the most exalted goodness, to encourage and animate our upright endeavors to serve thee. We bless thee for the promises of mercy and forgiveness, and for the hopes of immortality, which are confirmed to us in his gospel. We rejoice, that, after he had suffered death upon the cross for the reconciliation of our souls to thee, he was raised up from the grave and became the author of eternal salvation to all those who obey him.

But, whilst we bless *thee*, Almighty God, for thy goodness and thy wonderful works, we are humbled by the thought of *our* ingratitude and unworthiness. We lament before thee, that we have not duly hearkened to the voice of thy word, nor been as sensible of thy clemency and compassion as it behoved us to be. We have been guilty of many errors and transgressions, and negligent in the government of our hearts and the direction of our conduct. We have exposed ourselves to thy righteous displeasure; and would bow down before thy throne, imploring thy pardon. O God, have mercy upon the works of thy hand, and forgive and accept thy people according to the covenant of thy grace in Jesus Christ our Lord. As it is the desire of our hearts to return to the path of obedience, enable us, we beseech thee, by the assistance of thy Holy Spirit, to correct whatever is wrong in our tempers and behavior, and to delight in the practice of every thing good and virtuous. Endow us with an active principle of humble and joyful piety, with a supreme love and constant regard to thee, with a prevailing disposition to do unto all men as we would that they should do unto us, with a solicitude to approve ourselves to thee, the unerring Judge, by pure affections,

and by a watchful care over our thoughts and passions. Assist us to become and continue the faithful disciples of thy Son, to glory in his cross and triumph, and to demonstrate our attachment and devotedness to him by promoting the success of his gospel with all our power, and by causing the light of a good example to shine before others. And while we pray thee, merciful Father, to defend us from every real evil, and to confer upon us whatever is needful for our bodies and our souls, we would desire to submit ourselves perfectly to the disposal of thy wisdom. Through whatever changes we may be conducted by thy providence, help us to improve them to thy glory, that we may be finally admitted into those everlasting habitations, which thou hast graciously promised to thy faithful servants by Jesus Christ our Lord.

Almighty God, thou wilt have all men to be saved and to be brought unto the knowledge of the truth. Enlarge we beseech thee, the kingdom of thy Son, and give him the uttermost parts of the earth for his possession. Put an end to all falsehood in religion, and all wickedness of life. Grant, that pure and uncorrupted Christianity may prevail; that all its professors may walk worthy of their high calling; that persecution may forever cease, and righteousness, peace, and charity every where abound.

Father of mercies, look down with favor upon these United States of America. Enable the President, and all others in authority, to discharge the duties of their stations with wisdom and integrity, as men who are responsible to thee. Cause a speedy and effectual stop to be put to the progress of immorality and profaneness; that on the lasting basis of public virtue, the public hap-

piness may be established, and our liberties be preserved and handed down inviolate to the latest posterity. Crown the year with thy goodness ; help all thy people to live in concord and harmony ; and let all our churches and schools be monuments of thy love.

Extend thy pity, in particular, we pray thee, to all the sons and daughters of sorrow. Be thou a father to the fatherless, and the defender of the widow. Provide for the poor ; give health to the sick ; comfort those who mourn ; support such as suffer for righteousness' sake ; prepare the dying for their removal from this probationary state ; and deliver the nations from all the evil effects of ambition, avarice, anarchy, violence and contention.

Hear us, O God of mercy, in these our supplications, which we offer up in the name and as the disciples of thy Son. And unto Him that sitteth on the throne, and to the Lamb that was slain, be glory and honor for ever and ever. Amen.

4.

SUPREMELY exalted and adorable Jehovah, whom angels and archangels delight to worship, whom the heaven of heavens cannot contain ! behold in mercy thy servants and children, who come before thee with the voice of prayer and of praise. We bow down before thee, the self-existent and eternal Being, and rejoice in the revelation which thou hast been pleased to make of thy character and will. Thou hast formed the heavens with all their hosts, the earth and all that dwell therein. Thou preservest universal nature in existence, maintainest the beauty and order of thy works, and disposest all things

by counsels which cannot err. All creatures are entirely dependent upon thee, and thou assignest to each his proper station and duty. Thy providence is perfect; thy government is righteous; all thy commandments are equitable, pure, and good. Unto thee alone, the blessed and supreme Potentate, is unlimited submission due.

We venerate, O God, thine almighty power, thine unspotted sanctity, and thine unbounded wisdom; but we would especially acknowledge thine infinite and everlasting goodness. Thou art the fountain of happiness, and thou diffusest blessings innumerable throughout thy creation. Thou art the Father of our spirits and the Former of our bodies. Thou hast exercised a gracious care over us from the first moment of our existence, supplied our wants, and provided for us many enjoyments. We thank thee for all the mercies of our outward condition, and for all the satisfactions of society and friendship. We thank thee for understanding and knowledge, for the capacity of making improvement in religion and virtue, and for all our opportunities and means to attain true happiness. We thank thee, above all, that thou hast sent thine only-begotten Son, to save us from ignorance and fear, to redeem us from all iniquity, and to purify unto himself a peculiar people zealous of good works. We thank thee, that thou wast in him reconciling the world unto thyself, that he gave himself for us, and suffered the painful death of the cross for our souls, and that through him we receive remission of sin. We thank thee, that, by his glorious resurrection and ascension, he has brought life and immortality to light; that he has opened before us the solemnities of a future judgment, and displayed to us the mansions of the spirits of just men made perfect.

What is man, O God, that thou art so mindful of him, and the son of man, that thou visitest him thus? How good art thou to the evil and unthankful! and yet how often have we offended against thy rich and unspeakable grace, and slighted that long suffering and forbearance which should have led us to repentance! how many are the occasions, on which we have felt and acted inconsistently with the character which we are required to bear, the great example which is set before us, and the sure and precious promises to which we are called! But suffer us not, O Lord to perish in our transgressions; deliver us from the dominion of them in the time to come. Enable us to live according to the profession which we make, and the desires which we now express before thee. Give us such a deep persuasion of the evil of sin, and of the importance and necessity of a holy heart and life, that we may carefully abstain from all impiety and unrighteousness. Let the grace and mercy which thou hast shown unto us in Jesus Christ our Lord, excite in us due returns of love and obedience; and constrain us to exercise sincere kindness, tenderness and forgiveness to all our brethren. Let the remembrance of death, judgment, and eternity effectually lead us to purify our minds, to imitate the pattern of our blessed Master, and never to be weary in well-doing. Let the assurances and pledges, which thou has given us of thy love to all thy upright and faithful children, fill our hearts with joyful hope, and with a firm reliance upon thy divine assistance. Safe under thy protection and happy in thy favor, may we cheerfully follow where thou pleasest to conduct us, desire only what thou shalt see fit to give us, and endure with fortitude the trials which thou shalt appoint for us. In

health and in sickness, in life and in death, may we lift up our souls unto thee, and make thy goodness and mercy in the Mediator of our race our only confidence and joy. And having lived by thy grace, in a state of continual improvement and preparation for thy heavenly kingdom, may we finally be received into the same, to the praise and glory of thy name, through Jesus Christ our Lord.

O God, who art the Father of all mankind, fill the minds of thy reasonable creatures, we beseech thee, with the knowledge of thy truth, and deliver them from every evil affection. Cause the gospel of thy Son to prevail through the world, to enter the hearts and govern the lives of all its inhabitants, and to make all nations righteous and happy. Reform the disorders, which arise from the evil passions of men; and prosper the just designs of all who delight in peace. Grant, that the blessings of free and equal government may become universal, the advantages of civil society be widely extended, the best interests of every community be fully secured, and all thy children be united in the praise of thee and the love of one another.

We commit to thee, our righteous Governor, all the important concerns of our country. We pray that we may live in safety, and enjoy thy blessings in tranquillity and peace; that we may escape the destructive evils, which thou hast appointed for wicked nations; and that religion and virtue may so prevail among us, that our privileges may be transmitted to succeeding ages. Be pleased to give us the fruits of the earth in their seasons, and to bless all orders of men in the diligent discharge of their respective duties. Give success to all the means employed among us for instructing the young, for reclaiming the vicious, and for establishing the well-disposed. Enlight-

en, direct and prosper the President of the United States and all who are invested with authority. May they be men fearing thee, and hating covetousness and all manner of iniquity; may all their power and influence be exerted for the promotion of the welfare of the people and the advancement of thy glory; and under their government may justice and judgment be impartially administered.

Finally, we beseech thee, O God of mercy, to extend thy favorable regard to all our brethren who are in affliction. May thy wisdom be their direction, thy power their support, thy goodness their confidence. By patience and a serious improvement of their sufferings, may they be prepared for unmixed happiness in that better world, where all thy ways will be completely justified and everlasting praise will ascend to thy throne.

And unto thee, the King eternal, immortal, and invisible, be all honor and glory, through Jesus Christ our Mediator and Redeemer, now and evermore. Amen.

FOUR PRAYERS FOR FESTIVAL OCCASIONS.

1

FOR CHRISTMAS-DAY.

O God, the Creator, Benefactor, and Father of mankind! thou art worthy of universal and everlasting adoration. Thou art the perfection of all excellency, and the source of all happiness. All thy works praise thee, and all thy saints bless thy name.

We would come before thee, O Lord, to acknowledge with reverence and gratitude, that the whole creation is

full of thy goodness, that every part of our lives has been marked by thine indulgence, that day after day thou art multiplying fresh favors upon us. But especially would we thank thee for those unspeakable mysteries of wisdom and benevolence, of which we are reminded this festive day. Herein is love: not that we had loved thee, O God, but that thou didst so love us, as to send thy Son to be the propitiation for our sins.

Adoration and praise be given to thee, that when darkness had overspread the earth, and gross darkness the people, when superstition and idolatry prevailed, and when error and vice seemed to triumph over truth and righteousness, thou didst graciously interpose in behalf of thy degenerate offspring, and raise up for them a Saviour, able to help and mighty to deliver. Adoration and praise be given to thee, that, through his mediation and gospel, light, and pardon, and power, and peace, and everlasting felicity are offered, in thy name, to the rebellious children of men. Adoration and praise be given to thee, that the divinity of his mission and character has been established by the most decisive evidence, and that none who trust in him shall ever be confounded. O, who can express the greatness of thy compassion, or sufficiently admire thy wonderful arrangements for our redemption and happiness!

God of mercy, let it please thee to add grace to grace. Help us to contemplate the matchless event we are commemorating, with all those affections which its importance demands. Pour out, thyself, into our hearts that gratitude to thee and to thy blessed Son, which shall prompt the most ardent devotion to thy service, and render our whole existence one continued song of thanks-

giving. Assist us to form right conceptions of the design of the Messiah's advent. Convince us of our own need of this astonishing dispensation of mercy. Awaken us to avail ourselves with alacrity and zeal of the assistance which it imparts, and to obtain the happiness to which it is intended to conduct us. While with gladness of heart we exclaim, "Blessed is he that cometh in the name of the Lord," may we receive his gospel with lively faith; learn of him as the great prophet of God; bow down to his authority as the head over all things to the church; depend on him as the captain of salvation; follow him as our leader to the skies; and rely with implicit confidence upon his promises. May it be our great concern to grow continually in the knowledge of his holy gospel, to be redeemed through him from all corruption and iniquity, to glorify his name by our walk and conversation, to advocate his cause and advance his kingdom, to realize the fulness of consolation and hope found in his word. And may we be enabled under all the changes and trials of life, in some good degree to comprehend the breadth and length, and depth and height of that love of God and Christ, which passeth knowledge.

Parent of all compassion, who didst send thine only begotten Son, to be a light to lighten the Gentiles and the glory of thy people Israel: grant, we beseech thee, that the good tidings of great joy, in which we exult this day may be communicated to every tribe of Adam's race; and that all our fellow men may say with exultation, Unto us this child is born, unto us this son is given! Under the reign of the Prince of peace, may the righteous flourish, and harmony and concord universally prevail.

May all who profess themselves Christians arise and shine, since the glory of the Lord is risen upon them. And may they be taught to say in sincerity and truth, "If God so loved us, we ought also to love one another."

O Thou, who art abundant in goodness and pity, accept our petitions for the relief of the sorrowful and unhappy. Looking up to thy throne this day, may they be ransomed from every foe and every fear. Bind up the broken-hearted, and proclaim liberty to the captives. Give to them that mourn beauty for ashes, and the garment of praise for the spirit of heaviness. And assist all the contrite to cast away their burdens, and with the spirit of adoption in their souls to cry, Abba, Father.

We offer up these our sacrifices, O God, in the name and as the disciples of thy beloved Son, through whom we have boldness to draw near to thy throne. And we pray, that at his second appearance in glorious majesty to finish our salvation, we, with all his redeemed, may be received into thy blissful presence, and sing the triumphs of thy grace for ever and ever. Amen.

2

FOR GOOD FRIDAY.

O THOU, whose name alone is Jehovah, and who art most high over all the earth: wherewith shall we come before thee? Frail, sinful, guilty as we are, how shall we dare to approach thee, but through the blood of the everlasting covenant, and with humble reliance on that mercy which is an essential property of thy nature

Adored be thy name, that thou art revealed to us as the Parent of compassion and the God of all grace. Adored be thy name for every display of thy goodness in the stores of nature and in the cares of providence. Adored be thy name, above all for the astonishing institutions which thou hast founded for the instruction of our minds, the sanctification of our hearts, and the salvation of our souls. Adored be thy name that thou hast not spared even thine own Son, the brightness of thy glory, but hast delivered him up for us all. Adored be thy name that although he was rich, yet for our sakes he became poor, endured the contradiction of sinners, and was obedient unto death, even the death of the cross. Adored be thy name, that by him thou art reconciling the world unto thyself; that he is the propitiation for our sins; that his blood cleanseth from every stain of pollution; that the path to heaven is fully disclosed; and that none who come to thee in the appointed way, wilt thou ever cast out.

Great God, assist us to meditate upon the wonders of redemption with all the sentiments, emotions, and resolves that befit beings so highly favored. May we look up unto thee and to thine only Son with fervent thankfulness, holy joy, delightful admiration. May we dismiss from our minds every doubt of thy propitiousness to the penitent. May we view, in the offering which Jesus brought to thee, the evil and malignity of sin, the value of the immortal spirit, and thine unspeakable concern for our felicity. May the hearts which thou art so tenderly drawing to thyself be effectually won; and under the constraining influence of such benignity, be entirely consecrated to thy service. May we be quickened

to fly to the hope to which we are called, to build upon the foundation which thou hast laid, to drink of the fountain which thou hast opened. May we be empowered ever hereafter to live, not unto ourselves, but to him who died for us and rose again. May we abhor the thought of offending against thee, because thy grace abounds; and daily recollect, that with thee there is forgiveness that thou mayest be feared. Planted together in the likeness of Christ's death, may we learn of him to overcome the world, and follow him in every part of his example. May we imbibe his zeal for thine honor, his confidence in thy care, his affection for his brethren, his fidelity to his friends, his forgiveness of his enemies, his purity, and fortitude, and meekness, and submission. Like him, under all the sufferings of life, may each of us say, Father, not my will, but thy will be done. Like him, may we prosecute the work assigned to us with steadfastness unawed by the frowns of the wicked, unaffected by the allurements of sloth and pleasure. Like him, in our approaches to the grave, may we without a fear commit our spirits into thy hands, and anticipate the glory which is about to be revealed.

Almighty God, by whose grace thy blessed Son tasted death for every man: have mercy upon the whole human family. As thou hast made him an offering for sin, may he see of the travail of his soul and be satisfied. By his knowledge may he justify many. And having been lifted up from the earth, may he draw all men unto him and bring them to glory.

May those who are too obdurate to be subdued by terror, be melted by love and gained by confidence. May

none who are desirous of returning to thee, be discouraged by the fear of rejection. May all that are mourning over their transgressions with godly sorrow, look up to thee, through the mediation of thy son and be comforted. May the sons and daughters of affliction, whatever cross they are appointed to bear, see him carrying a cross much heavier, and be enabled to sustain it without a murmur. May such as can labor for the welfare of others, resemble that Redeemer, who, for the joy which was set before him, denied himself and went about doing good. May all who preach, and all who hear of Christ and him crucified, love his name, live to his honor, and triumph in his salvation.

And when he, who made himself of no reputation, and underwent for us the horrors of crucifixion, shall come in his glory, and all the holy angels with him, may we be enabled to say, Even so, come, Lord Jesus. And unto him that hath loved us, and washed us from our sins in his own blood, be glory and dominion for ever and ever. Amen.

3

FOR EASTER SUNDAY.

INFINITELY great and gracious God, who art, and wast and will be from eternity to eternity! what is man, that thou art mindful of him; or the son of man, that thou visitest him? We will come into thy gates with thanksgiving, and into thy courts with praise. This is the day which thou hast made: we will rejoice and be glad in it

Glory be to thee, that thou didst make man but a little lower than the angels, form him after thine own image, and place him on earth, that he might behold thy works and partake of thy bounty. Glory be to thee that thou art guiding and guarding him from the beginning to the conclusion of his pilgrimage, and numbering even the hairs of his head. Glory be to thee that thou hast called him unto knowledge, piety and virtue, and opened before him an endless career of improvement and felicity. Glory be to thee that the Son of thy love was manifested, not only to put away sin by the sacrifice of himself, but to bring life and immortality to light, and to open the kingdom of heaven to all believers in his name. Glory be to thee that thou didst not suffer thy Holy One to see corruption, but didst give him the victory over death and the grave, that our faith and hope might be completely established. Glory be to thee that by his resurrection from the tomb, his innocence is vindicated, his claims approved; that instead of the crown of thorns, he now wears a crown of glory; that he reigns for ever at thy right hand; that he is appointed to lead his followers unto living fountains of water; and that where he is, they shall be with him in blessedness everlasting.

Most merciful God! forgive, we beseech thee, the errors and transgressions, by which we have made ourselves unworthy of such infinite condescension, such unutterable goodness. Assist us to rejoice with the whole soul in that precious gospel which dissipates every doubt, converts fear into rapture, and sets full in our view the path of life. Whilst we praise thee that Jesus was delivered for our offences and raised again for our justification, O quicken us together with him, that we may walk in new-

ness of life; dead indeed unto sin, but alive unto thee. Exulting in that inestimable hope, to which thou hast begotten us according to thine abundant mercy by the resurrection of Jesus Christ, the hope of an inheritance incorruptible and undefiled,—may we purify ourselves even as he is pure, seek those things which are above, and lay up many treasures in heaven. Amidst the temptations and discouragements we shall experience, may we be steadfast and immoveable, always abounding in the work of the Lord; inasmuch as we know that our labor is not in vain in the Lord. Whatever comforts thou shalt send us, may they be heightened by the reflection that they are a foretaste of yet greater and more enduring joys. In all the afflictions of life, and in the decay of nature, may we be enabled to realize with humble and holy confidence, that our Redeemer liveth. When we are called to mourn over the loss of dear and valued friends, may we be cheered by the thought, that those who sleep in Jesus, will God bring with him. And when we ourselves shall be summoned away from the world, may it be ours to say, O death, where is thy sting? O grave, where is thy victory? Thanks be to God who giveth us the victory through our Lord Jesus Christ.

O God, whose mighty power discomfited the powers of darkness, and for the suffering of death crowned the Captain of our salvation with glory and honor: give him, we pray thee, the heathen for his inheritance, and the uttermost parts of the earth for his possession. May all his enemies be put under his feet, and all ungodliness and wickedness be subdued. As thou hast appointed a day in which thou wilt judge the world in righteousness, and hast given assurance of it unto all men, in that thou

hast raised Christ Jesus from the dead: may all in every land prepare with diligence and zeal for the account which he shall demand, and become qualified for admission into his heavenly kingdom.

God of all peace and comfort, regard, we pray thee, in compassion, all that are undergoing the changes and trials of this fleeting world; all that are oppressed by lawless might; all that are suffering for truth and conscience' sake; all that are beset by temptations to sin; all that are sinking under the weight of disease; all that tremble in the contemplation of the grave; all that are entering into the valley of the shadow of death. May Christ be in them the hope of glory. And at his appearing, may the trial of their faith be found unto praise and honor.

And now unto thee who canst keep us from falling, and hast laid up for all thy faithful servants immortal joys, be ascribed blessing, and honor, and dominion, for ever and ever. Amen.

4.

FOR WHIT-SUNDAY.

O THOU that hearest prayer, unto thee shall all flesh come! We desire to approach thee with just convictions of thy character; and we pray that we may ever cherish such a persuasion of our dependence as shall rouse us to ascribe to thee the glory due to thy name.

We adore thee as an infinitely pure and intelligent Spirit, the Creator and Preserver of the universe, the Giver of life and knowledge, and power, and comfort, and happiness. By thy word, O Lord, were the heavens made, and all the host of them by the breath of thy

mouth. Thou art continually operating in every part of thy dominion, according to the counsels of thine own understanding. Every good and every perfect gift comes down from thee; and without thee, we are nothing, and we can do nothing.

We bless thee, especially, Almighty God, for the rational and immortal spirit thou hast given to man, and for all thy care to advance his moral and religious improvement. We bless thee, that thou hast not left thyself without a witness in any age. We bless thee, that to the fathers thy glory was manifested, and that the prophets thou didst inspire. We bless thee that in these last days thou hast spoken unto us by thy Son, full of grace and truth, whom thou hast appointed heir of all things. We bless thee that after he had died for our sins, and risen from the dead, and ascended to heaven, he poured out upon his apostles the promised gifts of the Holy Ghost, and sent them forth to preach his gospel to the nations in the demonstration of the Spirit. We bless thee that by thine assistance the word of the Lord grew mightily, that thy church has been widely extended and firmly established, that the gates of hell have not been able to prevail against it, and that Christianity has been experienced by countless multitudes to be the power of God unto salvation. We bless thee that the Sun of righteousness is shining upon these lands; and that we, whose ancestors were afar off, have been brought nigh to thyself, and abundantly furnished with all things necessary unto life and godliness. We bless thee that though the supernatural agency of thy Spirit has ceased, thou art ever ready to impart thy saving influences and to bestow the richest blessings upon all who ask and seek them from thee.

God of all grace, preserve us from ever thinking lightly of these things. Make us sensible of the importance of that dispensation of religion, under which it is our privilege to live, and of the superiority of our advantages to those enjoyed by many millions of our fellow men. Help us to humble ourselves before thee for all our past neglect of the means by which thou art quickening and directing upright souls. Awaken our attention to the truth as it is in Jesus; open the eyes of our understanding; elevate our desires; spiritualize our affections; and work within us both to will and to do whatsoever thou art pleased to require at our hands. Save us from ever resisting, grieving or quenching thy Spirit, and help us to bring forth more and more the fruit of the Spirit in all goodness, and righteousness, and truth. In all the dangers to which we are exposed, vouchsafe to preserve us from falling. When through our blindness we shall be ready to stray from thee, lead us, thyself, in the path in which we ought to go. When visited with distress and affliction, enable us to rejoice, that thy grace is sufficient for us. In every situation strengthen us in the inner man by thy might; and never, O Lord, in life and in death, never leave us nor forsake us.

Holy Father, pour out the spirit of grace and supplication upon this society, upon all our congregations, upon every section of thy church. Arouse the careless, convert the vicious, confirm the weak, establish the just. Bless the ministry of thy word; prosper the exertions of thy servants for the dissemination of its invaluable records, and hasten, we pray thee, the day when every people shall both read and hear, in their own tongue, the wonderful works of God. Grant that all professing

Christians may walk worthy of their vocation with all lowliness and meekness, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. And throughout the earth let violence and destruction be known no more, but righteousness, charity, and piety universally prevail.

O thou who givest liberally and upbraidest not, we implore thy mercies for all that are fainting under the sorrows and burdens of life, for all that are tried by the temptations or the terrors of a corrupt world, for all that are filled with distressful apprehensions of thy character, and are led to despair of the attainment of thy mercy. O let the strength of the sufferer be equal to his day, and thy comforts be plentifully communicated to his soul. Help all that cry to thee to take unto themselves the whole armor of God, and with the sword of the Spirit to put to flight every foe. And, Lord, wherever the spirit of bondage and fear is felt, there bestow thou the spirit of adoption, that thy children may joyfully say, Abba Father! And to thee, who art willing to help and able to save, be all honor and glory, on earth and in heaven, for ever and ever. Amen.

PRAYERS AFTER SERMON.

I.

O God, the eternal source of wisdom and purity, from whom all good counsels, all holy desires, and all just works do proceed, we offer up our prayers unto thee, beseeching thee to sanctify our hearts by thy holy word.

What we know not teach thou us. Whatever is wrong in us dispose and enable us to reform. Whatever in us is good, assist us to carry forward to perfection. Grant that we may go forth into the world with the spirit of true religion in our souls, and spend all our days in thy fear and love; that we may depart from this scene of discipline, whenever thou shalt take us away, with Christian hope, and be admitted into thy sacred temple above, through Jesus Christ our Lord. Amen.

2.

ACCEPT, O thou God of compassion, the thankful acknowledgements of our hearts for the privileges which we have enjoyed at this time. Forgive the imperfection of our devotions and whatever thy pure eyes may have seen amiss in us. Of thy great mercy, grant us such things as shall be good for us, though we may neglect to pray for them; and deny us such things as would be hurtful to us though we should earnestly desire them. Impress upon our minds the solemn counsels of thy word, and let not the cares or pleasures of the world prevent or impair their efficacy. Help us to walk as in thy sacred presence; and at last vouchsafe to receive us into glory, through Jesus Christ our Lord and Saviour. Amen.

SCRIPTURAL BENEDICTIONS

For the conclusion of public worship.

1.

THE Lord bless thee and keep thee. The Lord make his face to shine on thee, and be gracious unto thee. The Lord lift up his countenance on thee and give thee peace. Amen.

2.

THE grace of our Lord Jesus Christ, the love of God our heavenly Father, and the communion of his holy Spirit be with us and with all our brethren of mankind, now and evermore. Amen.

3.

MAY grace and peace be multiplied unto us and all men, through the knowledge of God and of Jesus Christ our Lord. Amen.

4.

THE grace of our Lord Jesus Christ be with us all. Amen.

5.

THE God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

THE God of all grace, who hath called us unto his eternal glory by Christ Jesus, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever. Amen.

THE MINISTRATION OF BAPTISM TO INFANTS.

Address of the Minister to the Parents or Sponsors of the Child to be baptized.

MY CHRISTIAN FRIENDS,

It was the command of our Saviour Jesus Christ to his Apostles, that they should go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. He declared to those among whom he lived: "*Except a man be born again he cannot see the kingdom of God!*" And he requires, that we all be directed in our sentiments and deportment by his doctrine and example, and that the same mind be in us, which was in him.

This sanctification of the heart and life *is signified* by the sacramental rite of baptism, which our Lord instituted as the means of introducing the members of his visible church to the blessings of his new covenant, established between God and his rational creature, man, by the atoning blood of Jesus Christ. In this covenant the Lord pledges himself to give freely of the waters of life, unto every hungry and thirsty soul; that he will cleanse all those from iniquity who ask for his cleansing power

through repentance and faith. In short, our Lord secures unto us, by this sacred ordinance, all the blessings of his religion, *in the same manner* in which the benefits of the Abrahamic covenant were offered by the rite of circumcision to the believing Israelite, on condition that he should walk in the steps of faithful Abraham. We therefore observe that as God, in receiving us through this ordinance into his new covenant, offers us the highest religious advantages, the assurance of his mercy, the promise of the assistance of his Spirit, and the hope of everlasting happiness, so likewise by the same institution, we are brought under the most solemn obligation to follow after holiness. *The baptism which saves us, is not the putting away the filth of the flesh, but the answer of a good conscience toward God.*

We are assured in scripture, that the promises of God belong not only to us, but to our children. Among the people of Israel, infants were received, by the divine command, into the covenant which was made with Abraham and his descendants. When heads of families were converted to Christianity by the agency of the apostles, not only they, but their household, were baptized. And we have, moreover, the strongest proof of the love of God to young children, and of their fitness for his kingdom, in the declaration of our blessed Saviour, the image and representative of his Father. "They brought young children unto him," says St. Mark, "that he should touch them; and his disciples rebuked those that brought them. But when Jesus saw it he was much displeased and said unto them: Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not

receive the kingdom of heaven as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them."

Thus encouraged you bring this child to be added to the church of the Redeemer, professing your own Christian faith, and your desire that *he* (*she*) should realise the blessings of the gospel, and promising to employ your best endeavors for the accomplishment of this object.

I ask you, therefore, before God and in the presence of these witnesses :

Do you believe in God the Father Almighty, Maker of heaven and earth ?

And in Jesus Christ, his only begotten Son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary ; suffered under Pontius Pilate ; was crucified, dead and buried ; who descended into hell, the third day arose from the dead, ascended into heaven, and sitteth at the right hand of God, the Father Almighty, from whence he shall come to judge the quick and the dead.

Do you also believe in the Holy Ghost, the holy universal church, the communion of Saints, the forgiveness of sins, the resurrection of the body, and the life everlasting ?

Ans. *Yes.*

Is it your intention to educate this child in the knowledge and love of the gospel ?

Ans. *Yes.*

Do you engage to use all necessary care and diligence, by prayerful instruction, admonition, example and discipline, that this child may renounce and avoid every thing that is evil, and that he may keep God's holy will and commandments, as declared in his sacred word ?

Ans. *We do.*

Do you now dedicate this child by the rite of baptism unto the Lord, who bought it?

Ans. *We do.*

And, finally, if you can conscientiously declare before God, that the faith to which you have assented, is *your* faith, and that the solemn promises, you have made, are the *serious resolutions of your heart*, please to announce the same in the presence of God, by saying: *Yes.*

N. I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

Let us pray—

Almighty and everlasting God! we adore thee as the great Parent of the children of men, as the Father of our spirits and the Former of our bodies. We praise thee for giving existence to this infant, and for preserving *him* until this day. We bless thee, that *he* is called to virtue and glory, that *he* has now been dedicated to thee, and brought within the pale of the Christian church. We thank thee, that by the gospel of thy Son *he* is furnished with every thing necessary to *his* spiritual happiness: that it supplies light for *his* mind, and comfort for *his* heart, encouragement and power to discharge *his* duty, and the precious hope of mercy and immortality to sustain and make him faithful. And we beseech thee to grant, O most merciful God, that this child may be enlightened and sanctified from *his* early years by thy Holy Spirit, and be everlastingly saved by thy mercy. Direct and bless thy servants, who are entrusted with the care of *him*, in the momentous work of *his* education. Inspire them with just conceptions of the absolute necessity

of religious instructions and principles. Forbid that they should ever forget, that their offspring belong to thee ; and that if through their criminal neglect or bad example thy reasonable creature be lost, thou wilt require it at their hands. Give them a deep sense of the dignity of *his* nature, of the worth of *his* soul, and of the dangers to which *he* will be exposed ; of the honor and felicity to which *he* is capable of ascending with thy blessing, and of the ruin in this world and the misery in the world to come which spring from wicked passions and conduct. Give them grace to check the first risings of forbidden inclinations in *his* breast, to be *his* defence against the temptations incident to childhood and youth, and as *he* grows up, to enlarge *his* understanding, and to lead *him* to an acquaintance with thee and with Jesus Christ whom thou hast sent. Give them grace to cultivate in *his* heart a supreme reverence and love for thee, a grateful attachment to the gospel of thy Son *his* Saviour, a due regard for all its ordinances and institutions, a temper of kindness and good will to all mankind, and an invincible love of sincerity and truth. Help them to watch continually over *him* with tender solicitude, to be studious that by their conversation and deportment *his* heart may not be corrupted, and at all times to set before *him* such an example that *he* may safely tread in their footsteps. If it please thee to prolong *his* days on earth grant that *he* may prove an honor and a comfort to *his* parents and friends, be useful in the world, and find in thy Providence an unfailing defence and support. Whether *he* live, let *him* live to thee ; or whether *he* die, let *him* die to thee. And, at the great day of account, may *he* and *his* parents meet each other with rap-

ture, and rejoice together in thy redeeming love, through Jesus Christ, for ever and ever. Amen.

Benediction.

THE MINISTRATION OF BAPTISM TO SUCH AS ARE OF RIPER YEARS.

Persons of riper years ought not to be admitted to the rite of baptism, without having previously received instruction in reference to this sacrament, and the solemn obligations they assume towards God our Father, towards Jesus Christ our Saviour, and towards the Holy Spirit our Sanctifier.

Address.

DEARLY BELOVED.

OUR blessed Saviour, the Lord Jesus Christ, having himself published his religion for the salvation of the world, to the Jewish nation, commissioned his apostles to complete the work which he had begun. "All power," said he, "is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In obedience to this direction, his disciples preached his gospel in various parts of the earth; and as many as professed "repentance toward God, and faith toward our Lord Jesus Christ," were received and acknowledged by baptism as members of his church. The Jews were required to renounce their corrupt prejudices and customs; the heathens to forsake their idolatry and superstition: and it was enjoined upon

both that they should relinquish every evil thought and way, enter upon a new and better course of thinking and living, and be guided in all respects by the sacred principles of the gospel, if they were desirous of securing the blessedness of true Christians.

By the ordinance of baptism, Christ has most wisely provided for preserving his church, and for maintaining among us a sense of the holiness and regenerating influence of his doctrine. Water was appointed by him to be employed as an emblem of spiritual purity, or of that moral and religious improvement in which all our Christian advantages are to terminate. And it is designed by him, that it shall be said of all who embrace his religion: "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus, and by the Spirit of our God."

Such is the origin and nature of this rite. You my *brother, (sister,) in the profession of your Christian faith* present yourself to be baptized according to this institution. I ask you, therefore, in the presence of these witnesses, and before that august Being who searcheth the heart,

QUESTIONS.

Q. Do you sincerely believe, that you are a sinner in the sight of God, by nature and by practice, and that as such, you have offended against your righteous law-giver and judge, and rendered yourself (yourselves) obnoxious to his displeasure.

A. I do.

Q. Do you believe you cannot save yourself, (yourselves,) but that Christ Jesus is made of God *to you*, wisdom, and righteousness, and sanctification and redemption?

A. I believe that Jesus is the only and all sufficient Saviour of repenting sinners.

Q. Have you experienced, or is it your earnest desire to experience the *pardonning justifying and sanctifying influence* of Christ's atoning righteousness?

A. This is my earnest solicitude.

Q. Do you receive the religion of Christ, as it is contained in the sacred scriptures of the New Testament; and as, in its essential features, it has been foretold and typified by God's holy prophets in the Old Testament, as the rule of your faith, and as the safe guide through all the changes of this present life, unto that which is to come?

A. I do.

Q. Do you renounce all sinful desires and works, and promise, with the aid of the Holy Spirit, to adorn your profession by a walk and conversation, conformable to the precepts of the gospel, and the example of our Lord and Saviour, Jesus Christ?

A. I do desire to fulfil these my promises with the help of God.

Upon this your solemn confession, profession and promise I baptize thee N. N.—in the name of the Father, and of the Son, and of the Holy Ghost.

Let us pray—

Here follows a prayer of the minister for the newly baptized brother or sister. The following form may be used:

Almighty and most merciful God, the Father of our Lord Jesus Christ, who hath taught us by his own conduct to fulfil all righteousness; we offer unto thee our thankful acknowledgments that this thy servant has now

been engrafted into the body of Christ's church, and been made a partaker of those heavenly blessings which we have received through our great Mediator. Accept, we beseech thee, this instance of *his* obedience to thy will, and this manifestation of *his* desire to please thee. If, through his own neglect and the temptations which are in the world, *he* has entertained any evil affection, or offended against thy holy laws; we beseech thee, in thine infinite mercy to pardon *him*. Pour out upon *him* thy Holy Spirit, and assist *him* to accomplish his vows. Incline *his* heart to study with diligence and meekness the sacred records of our religion, to receive with all readiness the doctrines and instructions of thy Son, to submit faithfully to the authority of his laws, and on no occasion to be afraid or ashamed of confessing his name. Give *him* strength to triumph over every allurement and terror, that would draw *him* aside from the path of duty; that as Christ died and rose again, so *he*, being baptized, may die unto sin and rise unto righteousness. Help *him* to avail *himself* of all the means which thou hast appointed for *his* improvement, that *he* may grow daily in every virtue which relates to thee, to *his* neighbor and *himself*. Assist *him* to be fervent in spirit, rejoicing in hope, patient in tribulation, continuing instant in prayer, blessing those who persecute *him*, rejoicing with them that rejoice, and weeping with them that weep. May *his* deportment contribute to confute the enemies of Christianity, to edify its friends, and to prove to the doubting that it is the power of God to salvation unto all who uprightly believe and seriously apply it. Experiencing that the yoke of Christ is easy and his burden light, and blessed with a large measure of that consolation and cheerfulness which flow from the discoveries, the cross and the resurrection

of *his* Lord ; may *he* prove faithful unto death, and finally through thy grace receive the crown of life !

And now unto thee, who art able to keep us from falling, and to present us faultless before the presence of thy glory with exceeding joy, be glory and majesty, dominion and power, through Jesus Christ for ever and ever. Amen.

s. THE ORDER OF CONFIRMATION.

N. B. This rite is performed publicly in the presence of the congregation ; the catechumens having been previously instructed in a regular series of lectures, concerning the doctrines and duties of the Christian religion, and having been examined before the officers of the church or the congregation generally. The minister introduces the service with a suitable hymn and prayer, and with a short address to the audience, respecting the nature and use of this solemnity, as an impressive mode of admitting new members into church communion. The candidates for confirmation being then placed before the altar the minister proposes to them the following questions :

Q. I ask you, my friends, in the presence of omniscient God and of this congregation : Do you believe with all the heart the doctrines of the Christian religion, as they are set forth and taught in the writings of the New Testament, and as, in their essential features, they have been foretold and typified by God's holy prophets in the Old Testament ; and do you receive this religion as an infallible guide to happiness in time and eternity ? And do you accept our Redeemer, Jesus Christ, as *your divine Saviour and instructor*, as *your intercessor with the Father*, the physician of *your soul*, as *your law-giver and judge*, and as the only mediator and Saviour of

man? And do you intend to profess him and his gospel before men, without fear and shame, and do you desire to be faithful to him unto the end of your life?

A. I do.

Q. As the religion of Christ is the religion of that faith, which worketh by love, are you resolved to love the Lord your God, with all the heart, and to love your fellow men as yourselves? Will you strive to grow in piety and virtue, to live as the disciple (disciples) of that Redeemer, who was holy and undefiled, and to imitate his encouraging and unspotted example?

A. I will with the help of God.

Q. Do you now confirm and ratify the solemn promises made at your baptism, renewing and assuming the same for yourselves?

A. I do.

Q. Do you promise with the help of God, to observe all the duties of a regular member (of regular members) of this Christian church, and submit yourself (yourselves) to the rules of its government and discipline?

A. I do.

The candidates then kneeling round the altar, the minister lays his hand on the head of each, and accompanies this act with the following or any other suitable prayer.

May Almighty God, the Father of all our mercies, ever multiply unto you his grace and peace. May he enable you by his holy Spirit, to become a true follower (true followers) of your Redeemer, Jesus Christ; defend you in every time of danger; preserve you faithful unto the end, and bring you to the happiness of his heavenly kingdom. Amen.

The minister then gives his right hand to each of the catechumens, saying :

Upon the voluntary professions and promises, which you have now made, I receive you as members of this Christian church, and give you in its name the right hand of Christian fellowship and love ; authorizing you to join us in the celebration of the Lord's supper, and to participate in all our spiritual privileges so long as your deportment shall correspond with your present engagement.

Let us unite our supplications to the throne of grace in behalf of this our christian brother, (sister) (these our Christian brothers—sisters.)

Almighty and everlasting God, whom the heaven of heavens cannot contain, who art the rewarder of all who diligently seek thee ! We raise our hearts unto thee, with thanksgiving, for the establishment of the church of Jesus, and for the means of grace. We bless thee that after our Lord Jesus Christ had accomplished the work of our redemption, by his instruction, his atoning death, his resurrection and ascension, he sent his Holy Spirit upon his apostles, to enable them to build up his church, and to gather a great flock of those, who should believe in his name.

We bless thee that the day spring from on high has visited our land, that thou hast established thy church among us, and hast given to the inhabitants of this country the unspeakable, though highly responsible, advantages of thy gospel. We bless thee, that thou hast disposed and enabled these thy servants by the leadings of thy Providence and the operations of thy Spirit, to make a profession of their Christian faith. We bless thee, that thou hast awakened them to a sense of their religious

duty, that thou hast brought them to know in whom to believe, and that thou hast opened their eyes to those qualifications and means, calculated to disclose to them the treasures of thy grace, that they may here enjoy the smiles of thy countenance and approbation, and in the life to come, everlasting felicity. We bless thee that thou hast aided them to look upon Christ Jesus as the way, the truth and the life and as the author of eternal salvation, to all those who love and obey him. Merciful God ! be pleased to accept the sacrifices of their hearts, and to accomplish the desires and prayers which they address to thy throne. Let them not forget the vows which they have made unto thee, the righteous and holy Ruler ; and let thy Providence and Spirit assist them to carry them into execution. Perfect, we beseech thee, the good work which is begun in their souls, and help them to press towards the mark for the prize of their high calling in Jesus Christ. Increase their knowledge and assist them perfectly to understand thy word.—Strengthen their faith, and make it steadfast and immovable. Fill their minds with love to thee, with love to their Redeemer, with love to all their fellow-men. Lead them to pursue with increasing ardor whatsoever things are honest, true, just, pure, amiable, and of good report. Amidst the tumults of the world, holy Father ! save them from the evils which are in the world, and suffer them not to become unmindful of their exalted destination. When they are tempted to sin, to folly, or to the neglect of their duty, let the remembrance of this sacred hour and of this solemn engagement penetrate their hearts, and make them victorious in the conflict.—And while it is their great aim to secure thy friendship, and so to act

that the name of the Lord Jesus may be glorified in them; we pray thee, heavenly Father, to support, to comfort them, and to supply all their wants. Enable them habitually to rejoice in thee, to repose unbounded confidence in thy promises, and to find by their own happy experience that religion's ways are ways of pleasantness, and that all her paths are paths of peace. Assist them, in celebrating the supper of their Lord, to realize all the honor and blessedness of belonging to him, and of being united to him forever. And when they shall be removed from this scene of trial, grant that they may be found among those, who have fought a good fight, finished their course, and kept their faith, and whom thy grace will receive into the realms of endless praise and glory, through Jesus Christ, our Mediator and Redeemer. Amen.

A suitable address is then delivered to those, who have confirmed their baptismal vows, and a short exhortation to the congregation present, to receive them as brethren and to promote their Christian improvement and comfort, by kind assistance, affectionate counsel and spotless example; after which the service is concluded with a prayer and benediction.

9. THE ORDER OF SERVICE PREPARATORY TO THE CELEBRATION OF THE LORD'S SUPPER.

The exercises, which are usually held on the day preceding the communion, commence with the singing of an appropriate hymn and with prayer. A discourse is then delivered adapted to the occasion, after which the

minister addresses the following questions to the communicants :

Q. Do we, my friends, upon the evidence of our own consciences, really feel, lament and acknowledge that we are sinners in the sight of God ; that, by omitting to do good, and actually doing evil, we all have offended against our righteous law-giver and Judge, and rendered ourselves obnoxious to his displeasure. If this is the sincere and humble confession of our hearts, let us also make it manifest with our lips, by saying—

Yes.

Q. Do we firmly believe that Jesus Christ has come into the world to save sinners by his doctrine, sufferings, death and glorious resurrection ; that all those who sincerely repent, believe in him as their only Saviour, and obey his gospel, do receive the forgiveness of their sins and eternal life ? Are we truly desirous to be delivered from our transgressions, and have we an earnest solicitude to partake of God's mercy to the truly penitent and faithful ? If such be our earnest desire, let us express it before God and in the presence of each other, by saying—

Yes.

Q. Are we fully resolved to submit ourselves in future to the gracious direction of the Holy Spirit, so that we may not purposely offend, but be enabled to avoid all manner of evil, to walk circumspectly before God, and to follow after holiness ? If this is our upright intention and purpose let us announce this also in the presence of God and of each other, by saying—

Yes.

Let us unite in making this confession in prayer to the throne of grace :

Almighty and most merciful Father, unto whom all hearts are open, and all desires are known, all whose commandments are just, necessary and good! We confess unto thee that we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and the desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done. But enter not, we beseech thee, into judgment with us; for in thy sight shall no man living be justified. As thou hatest nothing which thou hast made, and desirest not the death of the sinner, but rather that he may turn from his wickedness and live; have mercy, O Lord, upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those, who are truly penitent, according to thy gracious promises, declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, that we may hereafter live a godly, righteous and sober life, to the glory of thy holy name through thy blessed Son, our Mediator and Redeemer. Amen.

After this, or any other suitable prayer, the minister may make the following declaration:

Almighty God, the Father of our Lord Jesus Christ, has sent his only begotten Son into the world to save sinful but repenting men, by his doctrines, sufferings and death, and has commissioned his apostles and ministers to preach in the name of Jesus, glad tidings unto the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; therefore we may likewise comfort each other in the words of the Apostle Peter to Cornelius and

his household, that Jesus is ordained of God to be the judge of quick and dead; to him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. Let us not doubt, but let us be completely assured that if *we* hunger and thirst after righteousness we shall be satisfied, and have cause to rejoice in the God of our salvation. He is the Lord God, merciful and gracious, his covenant standeth sure forever. To call in question the fulfilment of his promises would be ingratitude and impiety. The spirit of Christ and christianity is not the spirit of bondage and fear, but the spirit of adoption, whereby we cry Abba, Father.

But while the gospel of Jesus binds up the broken-hearted, and declares peace and good will to all who are reconciled unto God's government and laws, it threatens indignation and wrath, tribulation and anguish against all the workers of iniquity. If we therefore are impenitent, and either live in the violation of God's holy commandments, or hypocritically put on the form of godliness, all our confessions and promises will be unavailing, and we shall not be able to escape from the wrath to come, unless we be renewed in our minds and lives while the day of grace is prolonged.

May God have mercy upon every one of us, pardon and deliver us from all our sins, confirm and strengthen us in all goodness, and bring us to everlasting life through Jesus Christ our Lord. Amen.

The services are concluded with the singing of a hymn and the benediction.

10. TWO FORMS FOR THE ADMINISTRATION OF THE
LORD'S SUPPER.

I

After the usual morning service, the minister, standing at the communion table, addresses the communicants.

“HOLY, holy, is the Lord of hosts; the whole earth is full of his glory.”

DEARLY BELOVED,

As you intend to come to the holy communion, which our Lord ordained to be a memorial of his sufferings and death, and a means of improving his disciples in their attachment and obedience to his divine religion; I exhort you to raise your hearts unto God in prayer, devoutly relying on the sure promise that your humble petitions shall be heard and accepted.

I exhort you, moreover, in the name of our Lord Jesus, that you draw near in this sacred ordinance, in the lively exercise of faith; directing your grateful attention to those words of its institution, in which the blessed Redeemer declares that his body is given and his blood is shed for our benefit and for the remission of sin. Showing forth the Lord's death, let us meditate upon his love, and rejoice in that grace which is conferred through him upon the children of men.

Let us pray.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever.

Almighty and most merciful God, unto whom all hearts are open and all desires are known; we rejoice and praise thee that we are permitted to come into thy presence with the full assurance that thou art the Friend and Father of the children of men. Glory be to thee that when all flesh had corrupted its way, and the nations of the earth were dead in trespasses and sins, without the knowledge of thee, and without hope, thine eye beheld them with pity, and thine arm was outstretched for their deliverance. Glory be to thee that in the fulness of time thou didst send thine only begotten and well beloved Son, not that he should be the messenger of wo, not that he should condemn the world, but that the world through him might be saved. Glory be to thee, that he is made unto us wisdom, and righteousness, and sanctification and redemption. Glory be to thee for his precious discoveries and doctrines, for his astonishing works, and for his spotless example. Glory be to thee that he was made perfect through sufferings, that he humbled himself and became obedient unto the death of the cross, that he is set forth to be a mercy-seat through faith in his blood, the propitiation for our sins, and not for ours only, but also for the sins of the whole world. Glory be to thee that by his death he has destroyed the terrors of the grave, that he is exalted above principalities and powers, that a name is given him which is above every name, that he is able to save unto the uttermost all those that come unto thee through him, and that he has entered into heaven as our Captain and Forerunner. Glory be to thee that means and opportunities are afforded us for strengthening our affection to thy dear Son, and for imbibing his holy temper and disposition. In compliance with his sacred in-

junction, we would now celebrate his dying love, profess his name before men, take the cup of his salvation, and triumph in his cross. And we beseech thee, O most merciful Father, to accept this our sacrifice of praise and thanksgiving, and to grant that we may obtain all the benefits which flow from his death, his resurrection and his glory. We presume not to come to thine altar trusting in any righteousness of our own, but in thine infinite compassion and mercy in Christ Jesus. We beseech thee to pardon all our imperfections and iniquities, according to the gracious covenant, which thou hast been pleased to make with thy people through him. We renounce every passion and pursuit, inconsistent with thy service and with the gratitude which we owe to our magnanimous Deliverer. We present and devote to thee, O God, our bodies and our souls, to be a reasonable, holy and living sacrifice. And we implore thy gracious assistance, that we may be crucified unto the world, and that we may ever hereafter live by the faith of thy Son, who loved us and gave himself for us. In all the circumstances of this mortal life, may we tread in his footsteps with increasing fidelity and delight. Though we see him not, may we rejoice in him with joy unspeakable and full of glory; and at last receive the end of our faith, even the salvation of our souls.

Blessed be thou, O God, that peace on earth, and good will to men, is proclaimed from heaven. Blessed be thou, the Son of the Most High, who hast redeemed us by thy blood, and made us kings and priests unto God. Blessing and honor, and glory and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever. Amen.

“Our Lord Jesus Christ, in the night in which he was

betrayed, took bread; and when he had given thanks, he brake it, and gave it unto his disciples, saying, Take, eat; this is my body which is given for you. Do this in remembrance of me. And, at the same time, after supper, he took the cup, gave thanks, and gave it to them, saying, Drink ye all of this; this cup is the New Testament in my blood, which is shed for you and for many, for the remission of sins. Do this, as often as ye drink it, in remembrance of me."

Thus commanded and invited, let us approach the table of the Lord, my brethren, with devotion and faith, with gratitude and charity, with penitence and holy joy. In the name of Christ, our common and only Master, I say to all who own him as their Saviour, and resolve to be his faithful subjects: ye are welcome to this feast of love.

When the minister presents the bread to the communicants, he says to them: Jesus said, take and eat; this is my body which is given for you. Do this in remembrance of me.

When the minister delivers the cup to them, he says: Jesus said, drink ye all of this; this cup is the New Testament in my blood, which is shed for you and for many for the remission of sin. Do this in remembrance of me.

The minister is at liberty to substitute any other words in the place of these; and it is desirable that he should endeavor to keep alive the devotion of the communicants by appropriate addresses to them, or by suitable passages of scripture like the following: John iii. 16; Matt. xi. 28, 29, 30; John xv. 13; Rom. iii. 24, 25; Rom. v. 7, 8; Rom. viii. 1; Rom. viii. 32, 34; 2 Cor. v. 19; 1 Tim. i. 15; 1 John ii. 1, 2; iv. 10; Isaiah i. 16, 17, 18; Isaiah lv. 7; Ezekiel xxxiii. 11; Hebrews

xii. 22, 23, 24; 2 Tim. ii. 11, 12, 13; Rom. viii. 17, 18; 1 Cor. ii. 9; xv. 55, 56, 57; 1 John iii. 2; John xiv. 2, 3. These express the comfort and hope of Christians. The sanctity of our profession, as followers of Christ, is exhibited in such as these; Matt. v. 3—10; Matt. v. 48; Matt. vii. 12; Matt. vii. 21; John xiii. 14, 15; John xiv. 23; xv. 4, 5, 6, 8, 10, 12, 14; John v. 28, 29; Acts xvii. 31; Rom. vi. 22, 23; viii. 6, 9, 13, 14; xii. 9, 10, 11, 12, 13, 14, 15; 1 Cor. xv. 58; Gal. v. 22, 23, 24; Phil. ii. 5; iii. 20; Coloss. iii. 1, 2, 3; 1 Tim. iv. 8; Titus ii. 11, 12, 13, 14; Hebrews xii. 1, 2, 14; James ii. 26; 1 Peter ii. 21, 22, 23; 1 John iv. 11, 16, 20; Rev. iii. 11, 21, ii. 10.

When all have received the communion, the minister addresses the congregation:

O give thanks unto the Lord, “for he is good; and his mercy endureth for ever.”

Let us pray.

Almighty God, our heavenly Father! we, thine unworthy servants, offer unto thee our united thanks for the comfort and refreshment, the instruction and improvement, which thou hast been pleased to afford us in the commemoration of the life, the death, and the glory of thy blessed Son. How can we ever be sufficiently grateful to thee for preparing such a table for us in the wilderness of this world! What good thing can we ever want, whilst we have thee for our Shepherd? What mercy wilt thou refuse to those, whom thou hast redeemed, not with corruptible things, but with the precious blood of Jesus Christ! What consolation and joy are poured into our hearts, whilst we contemplate him crucified and risen again, triumphing over all his foes and ours, seated at thy

right hand, and raising his disciples to his own glory and happiness!

O God! grant that we may be made conformable unto his death, and experience more and more perfectly the power of his resurrection. As we have now received the Lord Jesus for our Saviour and King, help us to walk in him, to be transformed into his image, and to rely with invincible faith upon his promises. May we demonstrate our love to him by constantly keeping his commandments. May we make his cause our own personal concern, labour to promote it with all our powers, and rejoice in every instance of its success. Having professed ourselves brethren, members of the same spiritual body, may we ever be careful to exercise friendship and kindness towards all men; and help each other, to the best of our ability, in our journey to the land of immortality. May the sentiments and resolutions, which we now entertain, animate us in all the changes of this transitory state. May we go forth into the world candidates for a crown of glory that fadeth not away, looking habitually unto Jesus, the author and finisher of our faith, and anticipating his second coming with exalted and immoveable hope. Under the trials and temptations of life, may thy grace be sufficient for us, and thy Providence and Spirit sustain and comfort us. In the hour of death, may we commend our souls to thee, with the humble, joyful assurance of forgiveness and acceptance through our great Mediator. And when he shall appear, may we also appear with him in glory, be acknowledged as his disciples before angels and men, and be added to the general assembly and church of the first-born in heaven.

Finally, we beseech thee, O most merciful God! to

extend the advantages, which we enjoy this day, to all mankind. Have pity upon all Jews, Heathens, Mahometans, and unbelievers. Take from them all ignorance, hardness of heart, and contempt of thy word; and let them be saved among those who worship and serve thee in spirit and in truth. Grant that all Christians may love each other as one fold, having one Shepherd, and be careful to maintain good works. Comfort every sorrowful heart. And vouchsafe to unite the whole human family in endless harmony and felicity, through Jesus Christ our Lord and Saviour. Amen.

The service is concluded with a hymn and one of the usual benedictions.

2.

After the usual service, the minister, standing at the altar, addresses the communicants as follows:

DEARLY BELOVED:

That we may partake of the holy ordinance of the Lord's Supper, to our comfort and edification, it becomes us seriously to view the design of this institution, and strictly to examine ourselves whether we are worthy to receive it. The holy communion was ordained by our Lord and Saviour Jesus Christ, as a memorial of his sufferings and death on the cross, and as a means of strengthening his followers in their faith and attachment unto him. When, therefore, we are assembled for the celebration of the Lord's Supper, we should thank God for the gift of his only begotten and beloved Son, whose body was broken and whose blood was shed as a sacri-

ience for our sins, that we might be reconciled to God, and accepted of him. We are to partake of these memorials of our Saviour's sufferings and death, with full trust and confidence in the sacrifice which he rendered for us as the only ground of our hope of salvation; for by his death he hath removed the cause of our condemnation, and obtained for us the promise of eternal life. In this holy communion he establishes his covenant with us, and seals his gracious promises to our souls—he gives us a pledge that if we remain faithful to him, he will never leave nor forsake us; that in all our trials and temptations he will constantly strengthen and preserve us by the assistance of his grace.

When we come to the holy communion we should examine ourselves, and consider our unworthiness and sinfulness in the sight of God, so that we may be deeply humbled before him, and implore his mercy through our Lord Jesus Christ, who humbled himself to the death of the cross for us miserable sinners, that we might live—and those who have humbled themselves before God, on account of their sins, and are sincerely desirous of obtaining his forgiveness, he has promised to receive in mercy at this table.

I, therefore, exhort you, in the name of the Lord Jesus, to come to this holy sacrament, with a deep sense of your unworthiness, confessing your sins, and acknowledging your entire dependence upon the mercy of God for salvation. I beseech you, also, to draw near to this table, with full confidence in that blessed Redeemer, who has declared "my body is broken, my blood is shed for the remission of your sins." To him, therefore, with the Father and the Holy Spirit, let us bring the thank-of-

ferings of our hearts, submitting ourselves to his holy will, and faithfully serving him all the days of our life.

The minister then turns to the elements and says:

In conformity to the instructions and example of our divine Lord and Master, let us now proceed to consecrate these elements for our use and edification in the holy sacrament.

Let us pray.

Our Father who art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever and ever. Amen.

Let us now attend to the words of the institution of the holy Supper of our Lord:

“Our Lord Jesus Christ, in the night in which he was betrayed, took bread, and when he had given thanks he broke it and gave it unto his disciples, saying, take eat, this is my body which is given for you. Do this in remembrance of me. And at the same time, after supper, he took the cup, gave thanks, and gave it to them, saying, drink ye all of this: this cup is the New Testament in my blood, which is shed for you and for many for the remission of sins. Do this, as oft as ye drink it, in remembrance of me.”

The minister then invites the communicants to the altar, saying:

Ye who have sincerely repented of your sins, and are earnestly desirous of the salvation of your souls, through our Lord Jesus Christ, draw near with faith, pur-

partake of this holy sacrament, for your comfort and encouragement in the service of God, and the work of your salvation. In the name of Jesus Christ, I say to all who sincerely love him, ye are welcome to this feast of love.

When the minister presents the bread to the communicants he says to them:

Jesus said, take and eat, this is my body, which is given for you; do this in remembrance of me. May this strengthen and preserve you in the true faith unto eternal life.

On delivering the cup to them, he says:

Jesus said, drink ye all of this; this cup is the New Testament in my blood, which is shed for you, and for many, for the remission of sin; do this, in remembrance of me. May this strengthen and preserve you in the true faith unto eternal life.

During the administration of the sacrament, it is desirable that the Minister should endeavor to keep alive the devotion of the communicants, by repeating appropriate passages from Scripture, or making other suitable addresses to them.

When all have received the communion the minister addresses the congregation, saying:

DEARLY BELOVED:

Since the Lord hath once more fed our souls at his table, let us give thanks unto his holy name, for his mercy endureth forever. The Lord is merciful and gracious; slow to anger and ready to forgive. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. What shall we render unto the Lord for all his goodness. We will offer sacrifices of thanksgiving, and call upon the name of the Lord.

Let us pray.

Almighty and everlasting God and Father, we render unto thee our most humble and hearty thanks, that thou hast of thine infinite mercy given us thine only begotten Son as a sacrifice for our sins; and that he hath instituted this holy sacrament, as a memorial of that precious sacrifice which he rendered for us on the cross. We praise thee that thou hast again fed our hungry and thirsty souls, with the spiritual food of the precious body and blood of our crucified Redeemer. And we humbly beseech thee that this solemn commemoration of the sufferings and death of our Lord Jesus Christ, may be sanctified to our souls; may it be the means of strengthening our faith, and increasing our love and attachment unto him. Having once more professed ourselves his faithful disciples, may we go forth into the world obeying his gospel, following his example, looking constantly unto him, the author and finisher of our faith, and rejoicing in the prospect of his glory. And, as we have now received the communion of his body, which was broken for our sins, we pray that we may also be incorporated into his mystical body, which is the communion of saints, and that we may continue in the bonds of that holy fellowship faithful unto the end. Give us grace that we may now cheerfully take up the cross, and follow our divine leader in the way of eternal life. Under all the trials and temptations of the world may we be sustained and comforted by his power and grace; and when he shall appear, may we be ready to meet him, and experience the joys of his salvation, in his glorious presence forever. Hear us "Our Father," &c.

11. A FORM FOR LAYING THE CORNER-STONE OF A CHURCH.

The congregation having assembled at the building, a suitable hymn is sung, e. g. No. 594 General Synod's hymnbook, after which the following prayer may be offered by the officiating clergyman :

O thou, whom the heaven of heavens cannot contain, who dwellest in a light to which no human eye can approach ! We render thanks unto thy holy name that thou hast revealed thyself unto us in the gospel of thy Son, as the friend and father of the children of men, who wilt not that any of us should perish, but that through repentance and faith, we should obtain everlasting life. We thank thee, that the sound of thy gospel is proclaimed among us, and that thou hast in this place gathered a congregation of believers in Jesus Christ.

We pray thee to look upon us in mercy, and to bless the intention of this congregation of erecting a house of prayer and praise unto thee, our God ! We know thou dwellest not in temples reared by the hand of man.—The heavens are thy throne, and the earth is thy footstool. Thou fillest the universe with thy presence, and all the praises of angels and men can add nothing to thy majesty and glory. But thou hast established thy church here on earth, thou hast blessed the preaching of thy word, and thousands have experienced, that thou art a prayer-hearing and a prayer-answering God. Thy promises cannot fail and we have thy word, that where two or three shall be assembled in the name of Jesus, thou wilt be in the midst of them. Verify then this thy promise with us also. Bless the undertaking of this congregation. Grant unto them willing hearts to further

and perfect this work to the honor and glory of thy name ! May it be prospered by thy favor, and when accomplished may this spot and this house be filled with the fulness of every gospel blessing, that through the preaching of thy word many souls may here be awakened, enlightened, justified and sanctified, and thus be prepared for an entrance into those mansions of bliss, which the gospel promises to every truly believing heart. May the work of this house be completed without hurt or accident to those who are engaged in the same, may harmony and Christian zeal animate every heart, and may discord and every selfish aim be removed. This and every other blessing we ask for the sake and in the name of our Lord Jesus Christ, unto whom, with thee the Father, and the Holy Spirit, be honor and glory for ever and ever. Amen.

After this, or any other suitable prayer, the officiating minister reads the documents, which are to be laid into the corner-stone, hollowed out for the reception of the tin box in which they are deposited. These documents generally are : 1. A copy of the articles of subscription and names of subscribers. 2. The list of members of the congregation, the names of the elders and the pastor at the time of building. 3. A copy of the discipline of the church. 4. The Augsburg Confession. 5. The hymn book in use in the congregation: and 6. A small bible.

After the reading, the minister places all in the tin box and deposits the same into the corner stone, and when all is well secured, he says, standing near the stone :

Thus we have laid the corner stone of this house of worship in the name of the congregation — ; and as the holy scriptures, the book of hymns and the other documents enclosed in this corner-stone testify, that our

faith is built on the sure word of God, so may likewise, when the tooth of time shall have performed its work on this building now to be erected, and distant and future ages discover and open this stone, the doctrines which we profess, be their anchor of hope, and the corner-stone of their salvation.

A sermon is preached ; and the exercises are closed by the singing of a suitable hymn and prayer.

TWO FORMS FOR THE CONSECRATION OF A CHURCH.

I

The service is introduced by singing a hymn and reading a portion of the scriptures, suitable to the occasion : after which the consecrating Minister, standing at the altar addresses the congregation as follows:

Dearly Beloved :

It has been customary for devout and holy men under the law, as well as under the gospel, to erect houses of public worship, and dedicate them to the service of God. This custom, the Almighty has been pleased to sanction, in order to afford his people the most convenient opportunity of worshipping Him, of listening to the instructions of his word, attending to the ordinance of his house, asking the forgiveness of their sins, imploring his blessings, and securing his favor.

That this congregation might realize the blessings connected with the public worship of God, in a place affording them all the necessary conveniences, they have erected this house ; and we have now assembled to return thanks unto God for the accomplishment of this work ; to devote it to the sacred purposes for which it is intended.

This we now do in this public manner, and in the name of the adorable and ever blessed Trinity, God the Father, God the Son, and God the Holy Ghost. We solemnly dedicate this house to the worship of God the Father, the Almighty creator of the heavens and the earth ; to God the Son, the Redeemer and Saviour of the world ; to God the Holy Ghost the sanctifier and preserver of the faithful. We consecrate it as an Evangelical Lutheran Church, with the particular title and designation of (here insert the name of the church,) where the word of God is to be taught and expounded for the instruction and edification of its hearers ; where the gospel of Jesus Christ is to be preached in its purity, so that it may prove the power of God unto the salvation of them that believe ; and where the doctrines and principles of the christian religion are to be inculcated as they are contained in the holy scriptures, and are fundamentally set forth in the doctrinal standards of our church.

Let us pray.

Supremely exalted and adorable Jehovah, fountain of all good and source of every blessing, we thank thee that thou hast inclined the hearts of thy servants to erect this temple and fit it for thy service. We thank thee that thou hast prospered the endeavors of this congregation to finish the work which was commenced in thy name, and with a view to thy honor and glory. Unto thee we have now dedicated this house. We invoke thy blessing upon it. We have set it apart for thy service, and consecrated it to thy glory. Thine own right hand hath planted it. Do thou water it with the dews of heaven, that it may prosper and flourish under thy celestial in-

fluence. Fill it with thy divine presence; cause thy spirit to rest upon it, and overshadow it with the wings of thy merciful visitation. Do thou dwell in the midst of it, that it may be called the mountain of the Lord of Hosts, the habitation of the Holy One, the temple of the Most High. May the gospel be preached in it in its purity. May the ministers, who in thy providence, shall be called to conduct its services, be found faithful. Forbid that its holy ordinances should ever be abused by the unworthy conduct of those who attend them. May all who come up hither to worship God in his holy temple worship him in spirit and in truth. May they be governed by the principles of the gospel of Christ, and follow the example of their Saviour. May they exhibit in their daily walk and conversation, the spirit of true religion; may their hearts be established in the fear of the Lord, and may they love and respect each other as fellow citizens with the saints, and of the household of God.

From thy celestial abode, look down, we beseech thee, O Lord, upon this thy dwelling place on earth. We commend it to thy divine care and protection; preserve it from every danger to which it is exposed; suffer nothing to hurt or destroy it, so as to deprive thy people of the comforts and happiness of meeting together in this thy house, and rendering unto thee, the tribute of their praises and thanksgivings, for the many mercies which thou hast bestowed upon them. May it long continue to stand upon its present foundation, an enduring monument of thine affectionate regard for the place which thou hast chosen for thy residence, and distinguished with thy blessing.

Be thou in the midst of this congregation, we entreat

thee, O Lord, and grant them thy blessing whenever they shall assemble in this house to worship thee. Whenever they shall come up hither to call upon thy name, may they seek thy divine presence, and draw nigh unto thee with their hearts; and here wilt thou be found of them in all the glorious perfections of thine adorable character. Here, in thy sacred courts, and in thy holy presence, may they continually offer up their prayers and supplications unto thee; and here, also, wilt thou be pleased graciously to listen to their entreaties, and grant their humble petitions. Give them grace, at all times to call upon thy name in such a manner as shall be acceptable unto thee. Impress them with a deep sense of their unworthiness, that they may approach thy sanctuary with that humility and reverence which become us when we enter into thy divine presence; and when thy people shall assemble in this place, may they witness many glorious manifestations of thy power and grace. May many impenitent sinners be awakened by the powerful influence of thy word, and the operations of thy Holy Spirit. May those who have mourned over their sins and transgressions, be comforted and consoled by the promises of thy mercy, and may all thy servants that shall be found faithful be encouraged to go on rejoicing in their way, and glorify the God of their salvation.

Bless, we beseech thee, O Lord, thy church universal. Spread the glorious light of thy ever blessed gospel. Extend thy kingdom through the earth. Increase the number of the faithful, and qualify all the worshippers in thine earthly temples, for an entrance into that building of God, a house not made with hands eternal in the heavens. Amen.

After the singing of an appropriate hymn, and the reading of some portions of scripture the officiating minister may say :

DEARLY BELOVED,

Man is a social as well as a moral being ; and the wants and mercies common to all, as well as the express commands of our Maker, prompt us to social acts of devotion. For their due performance it is necessary, not only that special seasons, but also that particular places should be appropriated. Convenience and utility obviously require them ; the erection of them is sanctioned by the divine appointment of the tabernacle and temple under the old dispensation ; the importance of frequenting them is enforced by the example our blessed Saviour and the lessons of his apostles ; and the consecration of them to the service of the Most High, or the separation of them from worldly and common uses is desirable, that when we meet together for religious purposes, no thought or emotion may be enkindled by the place, foreign to that momentous object.

For such a consecration we are now assembled.

In the name of the congregation by which this building has been reared, we solemnly set it apart and consecrate it henceforth, for the preaching of the word of God, the administration of the holy sacraments, according to the rites and usages of the Evangelical Lutheran church, with the title and designation of—(here insert the name of the church)—in the name of the Father, and of the Son, and of the Holy Ghost.

We dedicate it to the honor of Almighty God, our

heavenly Father, we dedicate it to the perpetuation and extension of the gospel of Jesus Christ, the only Begotten of the Father, the Enlightener and Redeemer of men; we dedicate it to the influences of his Spirit, the Spirit of truth and holiness; and we beseech Almighty God, through our Lord Jesus Christ, that he may render his word and gospel, through the convicting, enlightening, justifying and sanctifying influences of the Holy Spirit, efficacious to the salvation of sinners, and the edification and advancement in all the Christian graces of faithful believers in Jesus Christ.

And we entreat you who are present, to unite with us in devoutly looking up with us to the throne of grace, for these and all other needful blessings.

Let us pray.—

Thou art worthy, O Lord, to receive glory and honor, for thou hast created all things, and by thee they are constantly supported and upheld. Great and marvellous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints! Who shall not fear thee and glorify thy name? for thou only art holy. All nations shall come and worship before thee; for thy judgments are made manifest.

The heavens, yea, the heaven of heavens cannot contain thee: yet adored be thy name that thou art inviting us to communion with thyself, the everlasting fountain of light, love, and joy. Adored be thy name, that it is life eternal to know thee, the only true God, and Jesus Christ, whom thou hast sent. Adored be thy name, that thy service is perfect freedom, and that in keeping thy commandments there is a great reward.

Accept our thanks, Parent of mercies, for disposing

thy servants to erect this house for thine honor and the edification of immortal souls. Accept the consecration of it to thy service, to the religion of Jesus Christ thy Son, to the operation of thy Holy Spirit. Look down in mercy upon this sanctuary, to protect it from every danger; and upon all who shall assemble here from time to time, to gladden them with thy blissful presence. Accomplish in their behalf, O Lord, thy promise to dwell in the midst of them, that thou mayst be their God, and that they may be thy people. May they always enter thy sanctuary with reverence, and never leave it without a blessing. And whatsoever they here do in word or deed, may they do it in the name of the Lord Jesus.

Grant, O God, that all who shall in this place be received into Christ's church by baptism, may become and continue his true disciples; and that all who shall here confirm the vows made at their baptism, may fulfil the same to the end of their lives.

Grant, O God, that all who shall in this place commemorate the death of thy Son, who loved us and gave himself for us, may approach his table with a Christian temper of mind, habitually adorn their profession, and rejoice in the blessings of the everlasting covenant.

Grant, O God, that whenever thy word shall here be read and preached, it may be delivered in its purity and power, be received into good and honest hearts, and be rendered by thy mighty aid, productive of the fruits of righteousness and godliness.

Grant, O God, that all who shall within these walls show forth thy praise, give thee thanks for thy mercies, confess to thee their sins, and supplicate thy favors for themselves and their fellow-men, may worship thee in

spirit and truth, obtain from thee forgiveness and acceptance, rely upon thee with unwavering confidence, and go hence persuaded, that this is indeed a house of God and a gate of heaven.

“Save now, O Lord, we beseech thee; send now prosperity. Let thy work appear unto thy servants, thy glory unto their children; and let the beauty of the Lord our God be upon us.” And, “being built upon the foundation of the prophets and apostles, Jesus Christ himself the chief corner-stone, may we now grow unto a holy temple in the Lord; and finally, by thy grace, be received into that temple not made with hands, in which everlasting hallelujahs ascend to thee. Amen.

Portions of scripture, proper to be read on such an occasion, you will find in 1 Kings viii. 22—62.—Psalm xxiv. Psalm lxxxiv. John iv. 3—26. Acts xvii. 16—31. Colossians iii. Hebrews x.

Then follows the dedication sermon, and services are concluded in the usual manner.

13. A FORM FOR THE ORDINATION OF A MINISTER.

The act of ordination is usually performed either on Synodical occasions or in the congregation, where the ordinandus is to officiate. But wherever performed, an ordination sermon is first to be preached, a suitable hymn is then sung, and a charge given to the ordinandus by the President of the Ministerium, or the senior minister of the committee, appointed according to our Synodical constitution, chap. ii. art. 12, and chap. x art. 2.

Selections from scripture may then be read : John x. 1—16, Acts xx. 17—32, Eph. iv. 1—24, 1 Tim. i. 1—14, or 1 Tim. i. 18—ii.ch. 15v., or iii. chap. 1—7, chap. vi. 11, Thou, O man of God flee all evil things, &c. v21, 2 Tim. i. 6—14 (omitting a few phrases which refer to the peculiar situation of Paul and Timothy,) 2 Tim. ii. 1—26 chap. iii. v. 14 to chap. iv. 5, Titus ii. 1—15.

After the reading of the Scripture the following prayer may be used.

Almighty and everlasting God, the Father of lights, from whom cometh every good and perfect gift! we, thine unworthy servants would praise and magnify the riches of thy grace, in the ample provision thou hast made for our instruction and improvement, and especially in the glorious gospel of thy Son, Jesus Christ. We rejoice, that the great salvation which at first began to be spoken by the Lord, was confirmed unto the world by them that heard him, thou thyself bearing them witness with signs and wonders, and gifts of the Holy Ghost. We thank thee for the diffusion and establishment of Christianity; for all its triumphs over error and vice; for all the benefits it has conferred upon individuals and communities. We bless thee, that in thy good providence thou hast raised up in every age, and art still raising up, pastors and teachers, for the defence and propagation of the truth as it is in Jesus, for the direction of the offices of social worship, and for the promotion of the influence of religion and virtue. And we beseech thee, O Lord, to sanctify and govern thy church by thy word; to extend it to earth's remotest bounds; to send forth more labourers into thy harvest; to communicate a divine energy to all who minister in holy things; and to

help all who call themselves Christians to increase continually in faith, hope and charity. Be merciful unto us, and bless us, and cause thy face to shine upon us. Let thy way be known upon earth, thy saving health among all nations. Let the people praise thee, O Lord ; yea, let all the people praise thee. Amen.

The ordaining minister, after this, or any other suitable prayer, lays the following questions before the candidate :

1. Do you firmly believe the Scriptures of the Old and New Testament to be the word of God, *the only infallible rule of faith and practice*, and the power of God unto salvation, to every one that believeth ?

2. Are you determined to study these holy Scriptures with diligence and fidelity, to make them the directory of your own faith and practice, from them to derive the religious instruction you shall dispense to others ; to teach nothing but what you are persuaded may be proved from them ; to conduct public worship, and to administer the sacraments according to the institutions contained in this word of God ? and in short do you promise faithfully and zealously to preach the truths of the gospel of our Lord and Saviour Jesus Christ, as they are contained in the Holy Scriptures ?

3. Are you resolved, to apply yourself to those studies and means, which if prayerfully used, may further prepare you for the ministry, and assist you in the discharge of its duties ; to maintain an exemplary walk and conversation in a godly, righteous and sober life ; to live in harmony with your brethren, in peace with your fellow christians in general, and in good will towards all mankind ?

4. Do you believe, that in seeking the ministerial office you are not influenced by temporal considerations and advantages, but by a sincere love of God, your Saviour, and a desire to promote his glory and his kingdom among men ?

5. Do you promise by the aid of God, faithfully to perform all the duties enjoined in the constitution, and submit to the rules, government and discipline of the church so long as you may remain a member of this Synod ?

Satisfactory answers having been made to these questions, the President of the Ministerium, or the ordaining minister shall pronounce the ordinandus invested with the office of a minister of the gospel in the following words :

In the name and with the consent of the Ministerium of this Synod, I pronounce you to be invested with the office of a minister of the gospel, to feed the Church of Christ with the word of life, to dispense to its members the ordinances of the Saviour, so call sinners to repentance, to bind up the broken-hearted and to encourage the believer, to press toward the mark of his calling in Christ Jesus.

After which the President and some of the elder clergymen, selected by him for that purpose, lay their hands on the head of the candidate, while the President offers up the following prayer, or any other of a similar tenor.

O most merciful God, our heavenly Father, the protector of them that trust in thee, the rewarder of all that diligently seek thee; without whom nothing is strong, nothing is holy! we beseech thee graciously to behold

this thy servant, now set apart for the momentous office of a minister of thy gospel, and a pastor in thy church, and to enrich him with all the gifts necessary to the right performance of the same.

Let it please thee to impress his soul with just views of that religion which he is bound to recommend to others, in all its momentous facts, heavenly doctrines, righteous statutes, awakening motives, and encouraging promises ; and with a deep sense of that solemn account of his stewardship, which thou wilt hereafter demand from him. Pour out upon him more and more, we pray thee, the spirit of wisdom, purity, and power ; and animate his heart with entire devotion to thy service, with ardent attachment to his Master, Jesus Christ, with generous concern for the souls of men. Command thy blessing on his private studies and public labors ; that he may approve himself an able minister of the New Covenant, a workman that need not be ashamed, rightly dividing the word of truth. Assist him to take heed unto himself, that he may maintain an amiable and useful character in every relation, and be supremely solicitous to commend himself to thee, regarding it as a very small thing to be judged of men. Vouchsafe to support him amidst the toils, difficulties and dangers, to which he shall be called ; to cheer him with the affectionate regards of the people with whom he shall be united ; and to comfort him by the expectation of that glorious recompense, which the chief Shepherd of thy flock shall bestow upon his faithful followers. Prosper him we entreat thee, in every endeavour to train up the young in the nurture and admonition of the Lord ; to turn the ignorant and the wicked from the error of their ways to the wisdom of the just ;

to establish the well-disposed in piety, virtue and peace, and to impart the sweet consolations of the gospel to all that are in sorrow and affliction. Should any of his efforts fail to be successful, preserve him, O Lord, from being wearied and faint in thy cause. And at the second coming of thy Son, Jesus Christ, to judge the world, may it please thee, to give him many as the crown of his rejoicing, and to unite him in heavenly places with all those who shall shine as the brightness of the firmament, and as the stars for ever and ever. Grant it, O most merciful God, we beseech thee, for thy goodness' sake, through Jesus Christ, our Mediator and Redeemer. Amen.

The hand of fellowship is then given by the ministers present to the ordained minister, and if the ordination is performed in the congregation, in the charge of that minister, one of the elder clerical brethren exhibits to said congregation the duties which they owe to the pastor of their choice. After which a suitable hymn and the benediction close the service.

14. A FORM FOR THE INAUGURATION OF THE RULING OFFICERS OF A CHURCH.

N. B. The Lutheran churches in this country, although united in Synods, having, independently of each other, framed such regulations as each judged most expedient and necessary for its own government, do not entirely agree in the names and powers of their rulers; and hence, only the general appellation, "ruling officers," is used in this form.

The minister, having presented the thanks of the congregation to those officers whose term of service had expired, and having published the names of those duly elected agreeably to the constitution of the church, may deliver the following or any similar address:

MY CHRISTIAN FRIENDS,

ORDER is the soul of every religious, as well as civil society; and the strictest order is compatible with freedom of conscience. A congregation cannot conduct the solemnities of public worship with propriety, without confusion, and to its own edification, or carry on its outward affairs with success, unless some persons are appointed to rule according to prescribed laws. Even in the time of the apostles, churches were not only provided with regular teachers, but each of them was also placed under the care of particular inspectors, whose office it was to secure and promote its prosperity.

The same duty is incumbent upon "the Council" of this church. They are to take care, that "all things be done decently and in order;" that the service of God's house be performed in a manner corresponding with the importance of this object, and the purity and simplicity of the gospel; that the necessary instruction, consolation, and excitement to the practice of godliness and virtue, be afforded to the young and the old; and that Christian morals be cultivated and preserved among the members of the congregation. They are bound to endeavor to restore such as are overtaken in a fault, in the spirit of meekness; to admonish and warn open offenders; and, if necessary, to reprove them with the utmost seriousness, with a view to recover them from the error of their ways. They are to be particularly solicitous to prevent

litigation and strife, to bring about a speedy reconciliation between contending parties, to relieve the poor, and to encourage and spread as much as possible a spirit of harmony, friendship, and brotherly love among all who are connected with this society. And they are to employ all proper means at the same time, for advancing the external welfare of the church, and for increasing its ability to give assistance to similar institutions, and to aid others in the diffusion of the divine word.

The officers elect standing before the altar, the minister says to them:

These, my brethren, are the chief duties which you have been chosen to fulfil. That the congregation may be certified of your willingness to discharge them, I ask you, in the presence of God and of your fellow-worshippers, whether you heartily believe in the truth of the Christian religion? whether you are persuaded that you are lawfully called to the service of the church? and whether you are determined to administer its government according to the rules of its constitution, and the spirit and precepts of the gospel? If this be your conviction and determination, please to announce it by answering—Yes.

Upon this your promise, I do hereby pronounce you to be invested with the office to which you have been elected, and give you, in the name of the congregation, the right hand of Christian fellowship and love.

Let us pray.

Almighty God, our heavenly Father! we offer unto thee our united and thankful acknowledgments that thou hast been pleased to introduce, to extend, and to support the kingdom of thy Son Christ Jesus on earth, and that

the gates of hell have not been able to prevail against it. We praise thee that we, whose ancestors were afar off, have been brought to the glorious light of thy gospel. We praise thee for the ministry of reconciliation, for the ordinances of thy house, for the comfort, joy, and improvement, which thou hast been pleased to bestow upon us in the exercises of public worship. And we beseech thee, O thou God of all grace! to continue to us these inestimable privileges, and to help us to make a wise and constant use of them. Grant that thy word may be preached among us in its purity; and that all thy people may be disposed to hear it with attention, to receive it with affection, and to bring forth abundantly the fruits of righteousness. Forbid that any root of bitterness should spring up to trouble us. Enable us, whenever we assemble in this house of prayer, to meet together with one accord, to praise thee with gladness and singleness of heart, and to continue steadfastly in brotherly fellowship. If any of us are held in the bonds of iniquity: we pray thee, O Lord, to break the fetters of sin, and to set the prisoners free. If any of us are penitent for their errors and transgressions: we pray thee to perfect and console them. If any of us are sincerely devoted to thee: we pray thee to make them faithful, and to fill them with peace and joy in the Holy Ghost. Instruct and guide our youth in the path of innocence, that, as they grow in stature, they may grow in grace and in favor with thee and with men; and let the hoary head be found in the ways of righteousness. We implore thy blessing, especially, for thy servants, who have been called, in thy Providence, to direct the concerns of this part of thy church. Give them, we beseech thee, a large measure of the

Spirit of thy Son, the spirit of understanding and wisdom, the spirit of piety and virtue, the spirit of benevolence and charity. Replenish them with an enlightened and active zeal for the happiness of their brethren. Assist them to discharge their obligations with alacrity, patience, and firmness; and let all their consultations, influenced and governed by Christian love, tend to thy glory and the happiness of thy people. Help them to shine as lights before men, to be exemplary in their families, exemplary in their public walk and conversation, exemplary in their observance of religious duties, exemplary in the performance of every Christian office. While they study to approve themselves to thee, may they be honored and esteemed by those for whom they labor, and rejoice in the assurance that their work is not in vain in the Lord. And, finally, grant that they and we all, being built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, may become a holy temple unto thee.

Hear us, O God, of thine infinite mercy, in these our petitions, which we offer up in the name of thy Son; and thine be all the glory and praise now and evermore. Amen.

15. THE SOLEMNIZATION OF MATRIMONY.

When the persons to be married are assembled with their friends, the minister addresses them, saying:

DEARLY BELOVED:

We are gathered together here, in the sight of God, and in the presence of these witnesses, to join together

this man and this woman in holy matrimony; which was instituted of God himself for the happiness of mankind; which is commended in his word as an honorable state; and which is, therefore, not to be entered into uadvisedly or lightly, but reverently, discreetly, advisedly, and in the fear of God.

And also, speaking to the persons who are to be married, he may say :

I require and charge you both, as ye will answer at the dreadful day of judgment, when the secrets of all hearts shall be disclosed, that if either of you know any impediment, why you may not be lawfully united in matrimony, ye do now confess it. For be you well assured, that if any persons are joined together otherwise than God's word allows, their marriage is not lawful.

If no impediment is alleged, the minister asks the man,

N. Do you take this woman to your wedded wife, to live together after God's ordinance in the state of matrimony? Will you love her, comfort her, honor and keep her as a faithful Christian husband is bound to do, in health and sickness, in prosperity and adversity; and, forsaking all others, keep you only unto her, so long as you both shall live?

Ans. Yes.

The minister then asks the woman,

N. Do you take this man to your wedded husband, to live together after God's ordinance in the state of matrimony? Will you love him, comfort him, honor and keep him, as a faithful Christian wife is bound to do, in health and sickness, in prosperity and adversity; and,

forsaking all others, keep you only unto him, so long as you both live?

Ans. Yes.

Then the minister, joining their right hands together, may say:

Those whom God hath joined together let no man put asunder.

Forasmuch as N. and N. have consented together in wedlock, and have witnessed the same before God and this company; I pronounce that they are man and wife.

Let us pray.

O Eternal God, the Creator and Preserver of all mankind, the giver of all spiritual grace, the author of everlasting life: we would acknowledge thee in all our ways, and devoutly implore thy direction and blessing. We adore thee as the source of our benevolent affections, and of all our social satisfactions and comforts. We praise thee that thou hast ordained for us domestic institutions. And we beseech thee to behold with thy favor and to bless these thy servants, who have now entered into the closest and tenderest of all earthly connections. Help them to fulfil with fidelity the vow and covenant which they have made in thy presence; that the relation in which they stand to each other, may not be to them a state of temptation and sorrow, but of holiness, joy, and perfect indissoluble friendship. Give them grace to overlook each other's infirmities, to cherish a due regard for each other's opinions and feelings, to be just to each other's virtues and good intentions, to improve each other's understanding and heart, and to travel together hand in hand the road which leads to heaven and thee. Enable them, by persevering affection, by a worthy deportment, and by

united devotions, to soften to each other the unavoidable cares of life, to alleviate its sorrows, to increase its innocent enjoyments, and to edify their friends and all around them. Prosper, we beseech thee, their useful worldly pursuits, if thine infinite wisdom perceives this to be good for them ; and, should they be visited with affliction, let them find a never-failing Friend and Supporter in thee. And, having been pious, virtuous, and happy in their connection here on earth, may they be at last united in the realms of everlasting love and bliss, through Jesus Christ our Lord. Amen.

16. THE BURIAL OF THE DEAD.

It is customary for the minister to make a short and suitable address to the family and others who join the procession, at the grave, in the church or at the house of the deceased. After the corpse is laid in the grave the minister may make use of the following form.

Man, who is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down like a flower ; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death. Of whom may we seek for succour, but of thee, O Lord, who for our sins art justly displeased ?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts : shut not thy merciful ears to our prayers ; but spare us, Lord

most holy, O God most mighty, O holy and merciful Saviour, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

To this prayer the minister may add any other which he shall judge proper; or he may, at his discretion, use one of the following prayers.

Almighty God, with whom do live the spirits of those who depart hence in the Lord; and with whom the souls of the faithful, after they are delivered from the burthen of the flesh, are in joy and felicity: we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith do now rest from their labors. And we beseech thee, that we, with all who have loved and served thee, may have our perfect consummation and bliss, both in body and soul, in thine everlasting glory through Jesus Christ our Lord. Amen.

O merciful God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; who also hath taught us by his holy apostle St. Paul, not to be sorry as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us up from the death of sin unto the life of righteousness; that when we shall depart this life, we may rest in him; and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy well-beloved Son shall then pronounce to all that love and fear thee, saying, Come ye blessed of my Father receive the kingdom prepared for you from the beginning of the world. Grant this we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

Eternal and unchangeable God, by whose Providence we have been called to witness this instance of mortality, and in whose hand is the life of every human being: enable us, we beseech thee, to lay to heart the serious lessons, which are now addressed to us. Teach us so to number our days, that we may apply ourselves unto wisdom, set our affections upon the things which are above, perform without delay the great work which thou hast given us to do, live by the faith of thy Son, and habitually look forward to his second coming. Comfort and support the spirits of thy servants, who mourn over this afflicting dispensation. Let their hearts be stayed upon thee, and rejoice in the precious discoveries of thy word. And let them find by their own experience, that all things work together for good to them that love thee. Amen.

Forasmuch as it hath pleased Almighty God, in his wise Providence, to take out of this world the soul of our deceased *brother* (*sister*) we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust: looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ, who shall raise his followers to the participation of his own happiness and glory in heaven.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

P R A Y E R S

FOR THE USE OF FAMILIES.

1

PRAYER FOR THE LORD'S-DAY MORNING.

ALMIGHTY God, the Father of our spirits, who art good to all thy creatures ; unto thee would we lift up our souls, and magnify thy name together.

Thou hast made us, and not we ourselves ; we are thy people, and the children of thy family. We will serve thee with gladness, and come into thy presence with thanksgiving.

Thine is the greatness, and the power, and the glory, and the majesty. Every conceivable perfection centres in thy character. The earth is full of thy goodness ; in thee we live, and move, and have our being. Through the care of thy Providence we continue to this day. It is of thy mercies that we are not consumed ; they are new every morning ; great is thy faithfulness. We have slept in safety, and are risen in peace, for thou hast sustained us. We rejoice in thy Providence, and give thanks unto thee with our whole hearts.

While we praise thee, heavenly Father, for the light of the sun, we would bless thee, more especially, for the light of the gospel of Christ Jesus, the Sun of righteousness. We bless thee, that we are called to be his disciples and partakers of his resurrection and glory. We

bless thee, that, notwithstanding our unworthiness, thou hast still continued unto us the means of true religion, and dost from time to time permit us to unite with our brethren in the public services of thy house. We bless thee for the return of this day of sacred rest, and we desire to spend it in the performance of those duties for which it is set apart. Help us, we beseech thee, to attend with earnestness to the things that concern our everlasting peace. Grant that all our sentiments, words, and actions may be holy and unblamable in thy sight. Direct us in our private meditations and in the study of thy word. Fill us with the spirit of devotion in the society of our fellow-worshippers, and open our minds to the truths which may be proposed to us from the sacred oracles of revelation. By attending upon the ordinances of religion this day, may we grow wiser and better, more pure and holy, more meek and humble, more resigned and thankful, and more heartily disposed to follow Christ, and to keep his commandments.

Merciful God, we beseech thee to communicate the happiness, which we enjoy as men and Christians, to all our brethren. Comfort those, who are bowed down by want or sorrow. Let this be a day of improvement and holy pleasure to every congregation of those who profess the name of thy Son. Enlighten and cheer the minds, and prosper the labors of all the ministers of thy word. Cause thy name to be known in all the earth, and let the whole world be filled with thy glory, through Jesus Christ our Lord. Amen.

2.

PRAYER FOR THE LORD'S DAY EVENING.

FATHER of mercies, by whose goodness we have been preserved, we come before thee to acknowledge the riches of thy grace. Thy name is excellent; thy works are marvellous; in thy favor there is life; and much peace have they who love thy laws. We thank thee for all the happiness of our lives, for the stores of nature, for the advantages of society, for the comforts of friendship, and for the satisfactions which flow from our domestic relations. We thank thee for every opportunity of improving our mental faculties, for the inestimable discoveries and hopes of thy gospel, and for the appointment of public worship. We thank thee for the blessings bestowed upon us this sacred day. We are ashamed to reflect, with how little ardor we engage in thy work, and acknowledge before thee our manifold errors and sins. Thou pure and perfect Spirit, forgive of thine infinite compassion any distraction of mind or coldness of affection, which may have attended the discharge of our religious duties; and assist us to love thee more and to serve thee better in the time to come. Preserve us from being satisfied with the form of godliness. Whatever seeds of truth may have fallen into our hearts, grant that they may take deep root and be abundantly fruitful. By the lessons we have learnt, prepare us for resuming and prosecuting our worldly employments with a becoming frame of mind; and help us to pass through every future scene of life under the guidance of Christian principles.

Whilst thou shalt see fit to continue us in this world, it is our earnest desire and steadfast resolution to answer

the ends for which thou hast made us. In the presence of each other, and before thee the all-seeing witness and judge, we do at this time form the most serious purpose to guard against all vicious appetites and passions, to behave with fidelity, prudence, and kindness towards one another, to be diligent in the business of our several stations, to perform every social office with conscientious care, and to remember the account which we must render unto thee for our deportment here.

Strengthen us by thy Spirit, O God, in this resolution. Protect us this night against the dangers to which we may be exposed. And, when death shall be our lot, enable us to observe its approach with composure, and receive us into thy presence where there is fulness of joy, through Jesus Christ our Lord and Saviour. Amen.

3.

PRAYER FOR MONDAY MORNING.

O THOU Creator, Governor, and supporter of men ! thou dwellest in light, and art the father of lights. Grateful for the care which thou hast exercised over us during the night past, we would cheerfully submit ourselves to thy guidance through the day upon which we have entered. Keep us in thy faith and fear, and secure us from every evil of soul and body. Impress on our hearts a solemn sense of thy universal presence. Preserve us from any snares which may lie in our way, and especially from the sins which most easily beset us. Prepare us for new occurrences, whether prosperous or adverse, and quicken us in the discharge of every obliga-

tion. Let not continued peace and comfort make us forgetful of thee, or corrupt our minds.

Thou prolongest our lives, that we may attain more and more the true end of life. May this day witness some improvement in knowledge, piety, and virtue. May it witness our diligence in that occupation, to which thou callest us. We desire and purpose to keep our consciences void of offence: but the experience which we have had of our frailty makes us diffident of our strength. Our confidence is in thy power to confirm our faith and invigorate our obedience. We implore thine aid, that we may run in the way of thy commandments. Smile on our endeavors after righteousness and usefulness. Teach us to feel the whole value of our days on earth; and when they shall be finished, vouchsafe to receive us into the light and bliss of thy glorious presence, through Jesus Christ, thy Son, our Lord. Amen.

4.

PRAYER FOR MONDAY EVENING.

O THOU infinitely great and adorable Majesty of heaven and earth! thou art ever present to all thy creatures. Thou knowest our down-sitting and our up-rising; thou compassest our path and our lying down, and art acquainted with all our ways.

Preserver of men! at the close of another day, we would render unto thee our thanks for all the mercies, by which our lives have been supported and rendered happy. Thy sun has cheered us with its rays, thine air has fanned the spark of life within us, and by thy good-

ness we have been fed with food convenient for us. In grateful confidence of thy mercies, we will now lay ourselves down in peace; assured, that, if it be thy will, we shall sleep in safety, and rise on another morning with renewed health and vigor. Forgive the transgressions of the past day and of all past time. Whatever has been irregular in our dispositions, whatever we have done which we ought not to have done, or omitted which we ought to have performed, be pleased mercifully to pardon; and grant that our circumspection in future may be increased.

Hitherto thou hast helped us, provided for our necessities, and crowned our lives with loving kindness. Truly our hope is in thee, and under the shadow of thy wings will we put our trust. We dedicate ourselves unto thee as our God and guide through life, our support and comfort in death, and after death our everlasting portion and felicity. Let thy goodness continue to follow us; and enable us to express our thankfulness by a growing holiness and resemblance of thee.

Holy Watchman of thy people, who dost never slumber nor sleep; thou King eternal, immortal and invisible! unto thee be honor and glory for ever and ever. Amen.

5.

PRAYER FOR TUESDAY MORNING.

ALMIGHTY and everlasting God, we thy needy creatures render thee our humble praise for thy preservation of us from the beginning of our lives to this day, and especially for having delivered us from the dangers of

the past night. To thy watchful providence we owe it, that we have been kept in safety, and that no disturbance hath come nigh our dwelling. For these thy mercies we bless and praise thee, beseeching thee to accept this morning sacrifice. And since it is of thy goodness, O gracious Father, that our existence is prolonged; we here devote both our bodies and souls to thy service, in a godly, righteous, and sober life. Strengthen us, we beseech thee, in this resolution; that, as we grow in age, we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Have compassion, we pray thee, on our infirmities; and give us the constant assistance of thy Holy Spirit, that we may be effectually restrained from sin and excited to our duty. Imprint upon our hearts such a dread of thy displeasure, such a remembrance of the great day of judgment, and such a grateful sense of thy goodness to us, as may make us both afraid and ashamed to offend thee. Keep us temperate in our enjoyments and diligent in our callings, just and upright in our dealings, peaceable, compassionate, and ready to do good to all men. Direct us in all our ways; prosper the work of our hands; defend us from calamities and sufferings; or, if thou shalt be pleased to visit us with them, enable us to bear them with patience, and to be contented with our condition. These things, and whatever else is necessary and good for us, we implore, with humble reliance upon thine infinite clemency in Christ Jesus our Mediator and Redeemer. Amen.

6.

PRAYER FOR TUESDAY EVENING.

Most merciful God, who art of purer eyes than to behold iniquity, and hast promised forgiveness to all those who confess and forsake their sins; we come before thee sensible of our own unworthiness, and acknowledge our numerous transgressions of thy righteous laws. Look upon us, we beseech thee, with compassion; pardon, of thy free grace, all our errors and sins; give us proper views of the great evil of them; amend the tempers and dispositions of our souls; and cleanse us from all vicious thoughts, unlawful designs, and inordinate desires. May we never suffer the sun to go down upon our wrath, but always retire to our rest in peace, charity, and good-will, with a conscience void of offence towards thee and towards men.

Accept, O Lord, our intercessions for all mankind. Be gracious unto thy church; let the light of thy gospel shine upon all nations; bless all in authority over us; do good to our relations, friends, and neighbors; reward our benefactors; pardon those who have done or wish us evil, and give them better minds; be merciful to all who are in any trouble; and do thou, the God of pity, minister to their several necessities.

Receive our thanks, great God, for our being, our reason, our health, our friends, our food, our raiment, and all the other comforts and conveniences of life. Above all, we adore thy mercy in sending thine only Son to redeem us from sin and eternal death, and to give us the knowledge of our duty to thee. We bless thee for thy patience with us, notwithstanding our many and great

provocations; for all the directions, assistances, and comforts of thy Holy Spirit; and for all thy benefits and favors. Continue them to us, we beseech thee; and give us grace to shew our thankfulness by sincere obedience to thy laws.

Defend us this night from all dangers and mischiefs, and bestow on us such refreshing sleep as may fit us for the duties of the following day, if it shall please thee to prolong our lives. Make us ever mindful of the time when we shall lie down in the dust; and grant us grace always to live in such a manner, that we may never be afraid to die. Whether living or dying, may we be thine, through the mediation of thy Son Jesus Christ, in whose name we offer up these our imperfect prayers. Amen.

7.

PRAYER FOR WEDNESDAY MORNING.

LORD God Almighty, we will praise thee with our whole hearts, and shew forth thy goodness to the children of men.

Thou hast placed the sun and the moon in the heavens, to give light upon the earth, and to rule over the day and the night. All creatures wait upon thee, and thou givest them their meat in due season.

Thou hast preserved us and provided for us in the helpless state of infancy, and guided us in the dangerous paths of youth. Thou hast supplied our daily wants, and brought us to the present moment in peace and safety. Through the darkness of the night, thine eye

has been upon us ; and we appear before thee this morning, surrounded with the gifts of thy bounty.

Accept, O merciful Father, our unfeigned thanksgivings for these, and for all our spiritual blessings ; and help us so to improve and apply them, that we may be happy in thy favor, both in this world, and that which is to come.

May we be in thy fear all the day long, serve thee with pure affection, and enjoy the good things of life in innocence. In our domestic relations, may we be all of one mind, love as brethren, and live in peace ; that thou, the God of peace and love, mayest be with us. May all holy dispositions be established in our souls, and our lives be adorned with all good actions. May we rejoice habitually in thy government, and in the hope of thine approbation ; and finally be received into thine everlasting kingdom, through thy grace in thy blessed Son, our Saviour, Jesus Christ. Amen.

S.

PRAYER FOR WEDNESDAY EVENING.

O most merciful and gracious God ! we thy servants present ourselves before thee, this evening, to render thanks unto thee for all thy mercies, to confess our sins, to renew our good resolutions, and to commend ourselves to the care of thy Providence.

Blessed be thy name for all the powers, supports, and enjoyments of our nature ; for all our opportunities of securing happiness ; for our advantages as the disciples of thy Son, for his doctrines, precepts, example, suffer-

ings, and resurrection. Great is thy goodness to us and to all the children of men ; and we confess, that we are not worthy of the mercies which we have received at thy hands. In many things, we have all offended. Thou knowest our follies, and our sins are not hidden from thee. We acknowledge them with sorrow and penitence ; we desire to walk before thee in newness of life ; and we beseech thee, who despisest not a contrite heart, to pardon all our iniquities and to be merciful unto us.

Teach us, O God, to discern between good and evil ; and enable us, in the midst of the temptations of the world, to hold fast our integrity and to persevere in well-doing. Grant, that neither hope nor fear may ever lead us to desire or to do what thou forbiddest. Help us to be harmless and undefiled, to aim continually at the mark of our high calling, and to fight the good fight of faith, that we may obtain the prize.

Our outward circumstances in life we leave entirely to the disposal of thy wisdom and goodness. We commit ourselves to thy care through the ensuing night and the remainder of our days, with a steadfast persuasion, that, if it be best for us, thou wilt defend us from evil. Whatever thou shalt appoint, help us to place our whole confidence in thee. Leave us not, neither forsake us, O thou God of our salvation. Bless our friends, and guide them by thine unerring Spirit. Have pity upon all to whom wearisome nights and restless days are appointed. And raise all men to that land of perfect felicity, where Jesus reigns forever and ever. Amen.

9.

PRAYER FOR THURSDAY MORNING.

O GOD, the giver of all good, who delightest in the happiness of thy creatures! we would raise our hearts to thee in the exercise of devout affections. Having daily united to partake of thy bounty, we would unite to give our thanks unto thee.

Thou hast been continually with us, rejoicing to do us good; and thy mercies are more than can be numbered. Thou hast upheld our souls in life, and been our refuge and strength, a very present help in trouble. Thou hast continually fed and clothed us, and given us many things to enjoy. When we lie down to rest, thou art our defence; and when we awake, we are still with thee. Thou art leading us by the mediation of thy Son to a better world, and causing all things to work together for our good.

Father, we praise thee and rejoice in thy goodness; and we desire at all times to approve ourselves unto thee. Preserve us, we beseech thee, from every secret sin. Dispose and assist us to keep our hearts, and to watch over our tongues. Enable us faithfully to obey thee in every situation, and fill our minds with religious veneration and gratitude. Grant, that we may heartily unite our endeavors to promote each other's happiness, bear with each other's infirmities, reprove each other in the spirit of meekness, put away all pride and envy, all discontent and fretfulness, all suspicion and jealousy, and travel together with increasing affection to the land of everlasting joy and love.

Encouraged by our past experience, we humbly com-

mit our persons and concerns to thy direction, and confide in thine unbounded mercy, as revealed and pledged to us in Jesus Christ, thy Son, our Lord. Amen.

10.

PRAYER FOR THURSDAY EVENING.

ALMIGHTY God, who art the Rewarder of all them that diligently seek thee! receive in mercy the prayers and the praises of thy children.

We adore thee as the greatest and the best of beings, the source of all power, wisdom, goodness, and happiness. Without thee we can do nothing; and on thee we depend from day to day. Thine energy sustains, thy presence animates, thy gracious influence blesses the universe. Our times are in thy hands; our advantages and sorrows are dispensed by thy Providence. Thy mercy has given us a Redeemer, who is able to save unto the uttermost; and thine unmerited love adds to our days and satisfactions, that we may be drawn to devote our hearts to thy service.

We confess, O Lord, that we have disobeyed thy laws and been unmindful of thy goodness. We lament with sincere sorrow our errors and transgressions. We desire to forsake every evil way; and we humbly trust in thy grace for the forgiveness of our sins. Being justified by faith, may we have peace with thee, be saved from the dominion of vice, and be filled with the fruits of thy Spirit. May we be at all times sensible of the vanity of the world, of the deceitfulness of sin, and of its certain tendency to make us miserable. May we entertain just

convictions of the worth of our own souls, and of the value and importance of the glory to which we are called. May we set our affections upon the things above, be armed against the allurements and terrors of this transitory state, and hold ourselves in constant readiness to depart hence and to stand before our Judge.

Keep us this night, Almighty Guardian, under thy watchful eye. If it be agreeable to thy will, let no evil befall us or ours. Have mercy upon those, for whose welfare we feel particularly solicitous. Comfort and sustain all who are in trouble and adversity. Order all things for us as seemeth right in thy sight; and do us good now and evermore according to thy promises declared unto us by Jesus Christ our Lord. And through him be glory unto thee for ever and ever. Amen.

11.

PRAYER FOR FRIDAY MORNING.

ETERNAL and incomprehensible Jehovah, Father and Friend of the children of men! we would acknowledge thy perfections and feel our dependence on thee. Thou art from everlasting to everlasting, and with thee there is no variableness nor shadow of turning. Thou art the righteous Lord, whose countenance beholdest the upright. Thou acceptest not the persons of men, but wilt render unto the rich and the poor according to their works. Thou art good, and ever ready to forgive the penitent.

We thank thee, Lord of heaven and earth, for all that thou hast done for us. Thou hast brought us into life,

and continually watched over us. Thou hast again preserved us, and granted us the refreshment of quiet repose. Through thy goodness we appear before thee at this time, in health and ease, with the free use of our reason, and in the enjoyment of many blessings. What shall we render unto thee for all thy benefits? We desire to show forth thy praise, not only with our lips, but in our lives; and to spend this day, and the remainder of our days, in a uniform obedience to thy holy commands.

Incline our hearts, we beseech thee, to thy precepts. Endue us with that simplicity and godly sincerity, which are well-pleasing unto thee. Teach us to live by the faith of thy Son, who hath loved us, and given himself for us. Preserve us from thinking of ourselves more highly than we ought to think, and clothe us with the ornament of a meek and quiet spirit. Assist us to take heed unto our ways, to direct our affairs with discretion, to be temperate in all things, to walk within our house with perfect hearts, and to order our whole conversation and conduct according to thy will.

Through all the changes of our lives, grant, O God, that we may be without covetousness, receive thy gifts with thankful hearts, enjoy them with sobriety and benevolence, and endure afflictions with such patience that they may work out for us a far more exceeding and eternal weight of glory. And unto thee, the God of all consolation and grace in Christ Jesus, be endless honor and praise. Amen.

PRAYER FOR FRIDAY EVENING.

ALMIGHTY God, the Parent of all the families of the earth! we thy children unite to present unto thee the tribute justly due to thy name.

We thank thee, that thou hast created us in thine own image, made us capable of knowledge and wisdom, endowed us with social affections, and implanted in us a sense of good and evil. We praise thee for our continual support, and acknowledge that thou daily loadest us with benefits. Above all, we bless thee for thine inestimable love in sending thine only-begotten Son, to instruct, to guide, to save us from sin and misery, and to elevate us to an inheritance which is incorruptible in heaven. We will bless thee, O Lord, at all times; thy praise shall be continually in our mouths.

While we acknowledge before thee, O God, thine incessant bounty and eternal love; we confess with shame, that we have not been as careful to improve and make suitable returns for them, as it was our duty to be. Though thou hast nourished and brought us up as children, we have rebelled against thee. But we desire to become wiser and better; and we beseech thee, who art slow to anger, to pardon all our transgressions. O Lord, show thy mercy upon us, and grant us thy salvation.

Lead us by thy gracious hand in the path of our duty; and, in the time of temptation, let thy good Spirit be with us, to keep us from falling. May our minds be purified from all sinful affections, and be deeply impressed and regularly influenced by every religious truth.

May we be steadfast and immovable, always abounding in the work of the Lord.

Thou art the Protector of all that put their trust in thee. We pray thee to show compassion to such as are in pain, sickness, or distress. We commend ourselves, our friends, and all our concerns to thy holy keeping. Defend us by thy power, direct us by thy wisdom, provide for us by thy goodness; and, when our heart and our flesh shall fail, be thou, O God, the strength of our hearts and our portion forever. Amen.

13.

PRAYER FOR SATURDAY MORNING.

O God, who givest unto all creatures life, and breath, and all things! we thy servants would reverence thine infinite perfections, and adore thee as the fountain of all virtue and felicity.

Thou art the same in power, wisdom, and goodness, throughout all generations. Thou upholdest every being by thy mighty word, and preservest the regular succession of day and night, of summer and winter, of seed-time and harvest. By thine appointment, the sun ariseth, and man goeth forth to his work. The earth is thine and the fulness thereof.

Blessed be thou, our merciful Father, for the protection afforded us, for the refreshment of sleep, for our measure of ease and health, for every present comfort, and for all our hopes of future good. To thy tender compassion alone we ascribe them, and are sensible of the

vast obligation which they lay upon us to love and serve thee with every faculty of our bodies and souls.

Let the consciousness of the homage and fidelity we owe to thee accompany us wherever we go; that we may live in all good conscience; and that, whether we eat or drink, or whatever we do, we may do all to thy glory. Teach us to be prudent in ordering our affairs, industrious in performing the business of our stations, moderate in our desires, and innocent in our enjoyments, careful in redeeming the time, resigned under chastisement, courteous and candid to all around us, equitable and compassionate to those with whom we shall have to deal, grateful to our friends and benefactors, and generous and forgiving to any that may injure or offend us. Let the same mind be in us, which was also in Christ Jesus. Enable us heartily to rejoice in his salvation, and cause all things to work together for our eternal welfare, through the riches of thy grace. Amen.

11.

PRAYER FOR SATURDAY EVENING.

GREAT and glorious God! the heavens are thy throne, and the earth is thy footstool. Thou art nigh unto all them that call upon thee in sincerity and truth. Thou art conducting thy children in the path of peace; and thou continually affordest them the supplies which they need.

We thank thee, that we have been preserved through another day and another week. We thank thee, that thine arm has been our support, thy shield our defence,

thy Providence and Spirit our guardian and guide. We thank thee for our personal and family blessings, (for our deliverance from dangers and calamities,) and for every agreeable and happy circumstance of our condition. We thank thee, above all, that we are brought to the knowledge of thee and of Jesus Christ whom thou hast sent; that we have the promises of thy mercy; and that, though this frail existence is fleeting away, we have the assured hope of immortal felicity. Thy compassions fail not, great God, though our days on earth are diminishing. Be thou exalted above the heavens! and be thy sacred name praised for ever and ever!

Merciful Father! blot out, we pray thee, the sins that have been committed by us in the week which is now drawing to a close, and in the whole course of our departed days. We lament, that we have often been led astray, and have been chargeable with many negligences and omissions. We confess them unto thee with an humble and contrite spirit; and beseech thee to cleanse our consciences from evil works, to lift on us the light of thy countenance, and to give us the blessedness of those whose transgressions are covered.

Dispose us to realize fully, that we are the monuments of thy sparing mercy; in order that our hearts may be consecrated to thee. Illuminate our minds with thy heavenly truth. Preserve us from all false judgments concerning the ends of living and the way to happiness. Secure us from the influence of vain customs and evil examples. Increase our faith; enliven our hope; enlarge our charity; inspire us with every pious, virtuous, and amiable disposition; and help us to become Christians, not in name only, but in deed.

Another step has been taken towards eternity ; week after week, and month after month, are passing away ; and we know, that our times are in thy hand, and that there may be to us but a few more days in this world. Gracious God, suffer us not to forget the shortness and precariousness of life, or the solemnities of judgment and eternity. Prepare us to meet our last end with a serene and peaceful mind. Incline us so to pass through things temporal, that we may not forget the things which are eternal. Help us to love each other as beings, who have each other's immortal happiness at heart ; and, after we shall have been separated from one another by death, be pleased to unite us in holy fellowship before the throne of God and the Lamb.

We commend our bodies and our souls to thy care ; and beseech thee to do good unto all men. We offer up these our prayers in the name of Jesus, through whom we trust that we shall be pardoned and accepted now and evermore. Amen.

15.

PRAYER FOR A FAMILY AT THE CLOSE OF THE YEAR.

ETERNAL Jehovah ! in thee we live and move and have our being. In thy hand is our breath ; it is because thou hast sustained us, that we have continued to this day. With praise to thee, the God of our lives, we come into thy presence ; with thanks to thee, the unfailing source of mercy ! Thou didst bring us into this world, and place us on this stage of action. Thou didst uphold us in the helpless days of infancy, and preserve us from the innu-

merable evils to which we were then exposed. We tasted of thy bounty, before we were capable of perceiving the hand from which it came. With every returning year thy favors have been multiplied upon us. Thou hast been with us and hast helped us in all our troubles. Often hast thou healed our diseases, removed our sorrows, and renewed our strength. Thy candle has shined upon our tabernacle; thy corn has nourished us; thy smiles have gladdened our hearts. Whilst many have been cut off and have passed into an awful eternity, we are yet numbered with the living. Whilst thousands have fallen at our right hand and our left, we continue to stand, witnesses that thou art good to the evil and unthankful. Through the riches of thy forbearance and long-suffering, thou art continuing us in a state of trial, giving unto us space for repentance, and favoring us with thy holy gospel and with all necessary means of grace and reformation.

God of compassion, take not thy Spirit from us. Continue to us thy heavenly blessings. Prepare us for future changes in our condition, and let them be sanctified to our truest interest and happiness. We commit ourselves to thy care; we devote ourselves to thy service; we refer all events concerning us to thine infinite wisdom and fatherly goodness. Lead us seasonably to consider the things which belong to our peace. Give us realizing views of death and a judgment to come. Enable us to depart from the world, when thou shalt call us away, with tranquility and comfort of mind, exempt from the terrors of guilt; and bring us to the enjoyment of thy favor in the realms of glory, through the mediation of Jesus Christ, thy Son, our Lord. Amen.

16.

PRAYER FOR A FAMILY AT THE BEGINNING OF THE YEAR.

ALMIGHTY God, God of the spirits of all flesh, Preserver and Ruler of the children of men ! hear in mercy thy servants, who raise their hearts unto thee. We acknowledge, that, in seasons past, we have often been too earnest about the things of sense and time, too regardless of the objects of faith and futurity. We confess, that we have too often walked in a vain show, and disquieted ourselves in vain. We cannot attempt to deny, that we have been frequently undutiful and unthankful. Wouldst thou judge us without mercy, we should be utterly destitute of hope. Wouldst thou deal with us according to our sins, we should be miserable indeed. But we rejoice, that thou desirest not the ruin of thy creatures, but rather that they should repent and live. It is our desire to cast off all the unfruitful works of darkness, and to walk as children of the light and of the day. It is our purpose, that this year shall witness our greater reformation from every thing that is amiss in us, and our increasing improvement in the graces of the Christian character.

If it be consistent with the purposes of thine inscrutable wisdom, we pray that our lives may be spared; not merely that we may enjoy an animal existence, but that we may be furnished with an opportunity of doing good and becoming better. We commit all our concerns to thee; and would submit to those circumstances, which thou, who alone knowest what is best for us, shalt ordain. If thou wilt, we desire the continuance of health and comfort. If thou shouldst send sickness or adversity to us, may we be prepared for these and all other changes

of our situation. If it be thy decree, that this year any of us shall die; may we be ready for our departure. We dare not say, that we will do this or that: but we would cherish one resolution, to become and always to be such persons as thou shalt be pleased to approve.

Heavenly Father! do thou preserve us from every injurious delay. Let not the night of darkness, in which no man can work, overtake us unawares. Forbid, that we should ever presume on life, or boast of to-morrow, or be immoderately attached to earthly things. May we always do with diligence what thou appointest us to perform. If death shall approach us by slow advances, may it find us well employed; and if we are suddenly called to exchange worlds, may it not be our lot to have treasured up fear and remorse. Hear us, we beseech thee, in these our supplications, which we offer up in the name of our great Mediator. And unto thee, the King eternal, immortal, and invisible, be honor and glory, for ever and ever, through Jesus Christ our Lord. Amen.

17.

PRAYER FOR A FAMILY IN BEHALF OF A SICK PERSON.

O God, who hast taught us, at all times and in every condition, to make our requests known unto thee! We would adore thee as the author and arbiter of life, and the disposer of sickness and of death. We offer up our humble supplications in behalf of thy servant, who is laboring under pain and disease. Look down upon *him* (*her*) with mercy; let the consideration of thy goodness and

wisdom strengthen and comfort *his* soul; and let the precious doctrines and example of thy Son enable *him* to suffer with patience. We pray, with submission to thy Providence, that thou wouldst be pleased to remove *his* disorder, and restore *him* to health. Graciously prolong *his* days upon earth; and grant, that *his* affliction may produce in *him* the fruits of righteousness, to the honor of thy name. By the sadness of *his* countenance, may *his* heart be made better; and may *he* long live, to manifest *his* thankfulness to thee, and to do good in *his* generation.

But, if this affliction should be unto death, may thy servant be prepared to give *himself* up into thy hands, with Christian fortitude, in joyful expectation of thy mercy unto eternal life. Give *him* unfeigned repentance for all his sins, and a firm reliance on thy gracious promises in Christ Jesus our Lord. May the hope of thy favor support *him* in *his* last hour; may *he* leave the world in peace of mind, and in charity with all men; and may *he* be received into thy heavenly kingdom, and be made a partaker of that happiness, which eye hath not seen, nor ear heard, and which it hath not entered into the heart of man to conceive.

O God teach us to be wise; console our hearts; and command thy blessing upon thy servant, even life evermore, through Jesus Christ our Lord and Saviour. Amen.

18.

PRAYER FOR A FAMILY IN BEHALF OF A SICK CHILD.

ALMIGHTY and most merciful God, thou art the foun-

tain of all good, the refuge of the distressed, the friend and comforter of those who look up to thy throne for help. We would offer up our prayers unto thee in behalf of the child, on whom thou hast seen fit to lay thine afflicting hand. We beseech thee, if it be consistent with thy wise and holy will, to bless the means employed for *his* recovery, and to raise *him* up to health and strength. Suffer not the wishes of *his* parents to be disappointed; but in thy great mercy spare *him*, to be the comfort and support of their advancing years, and to glorify thy name by obeying thee and becoming useful in the world. But, whatever thou hast determined concerning *him*, thy will, O God, be done! Preserve us from fainting under thy chastisements; and, if thou takest *him* away from the world, vouchsafe to receive *his* soul into that blessed land, where sorrow and death are unknown. Into thy hands we commit *him*, ourselves, and all whom we love; and we humbly pray, that, by all the dispensations of thy Providence, we may be trained up for that state, where thou wilt wipe away all tears from the eyes of mourners, and where pious friends and relations shall rejoice with each other for ever and ever, through thine unspeakable love in Christ Jesus our Lord. Amen.

19.

THANKSGIVING OF A FAMILY FOR THE RECOVERY OF A MEMBER OF THE SAME FROM DANGEROUS SICKNESS.

Most merciful and gracious God, the Creator and Preserver of the universe! we would raise our hearts with grateful sentiments unto thee, from whom alone cometh

our help. We acknowledge, that thou rulest over all; that of thee, and through thee, and to thee are all things. Thou speakest, and it is done; thou commandest, and it stands fast. The skill of the physician, and the power of medicine are derived from thee. It is thou, who healest all our diseases, who redeemest our lives from destruction, and renewest our strength; and to thy name alone be all the glory and honor. We render unto thee our united and hearty thanks for thy great goodness, manifested to thy servant, whom thou hast been pleased to raise from the bed of sickness, and to restore to a capacity of performing the duties and enjoying the comforts of life. To thy kind Providence we ascribe it, that this affliction hath not been unto death, and that the voice of health and rejoicing is again heard in our habitation. We praise thee, O Lord, for thou hast dealt bountifully with us. May thy servant, whom thou hast rescued from the devouring grave, manifest *his (her)* sense of thy loving kindness, by devoting the remainder of *his* days to thee, as a true disciple of *his* Master and Redeemer, in a constant obedience to thy holy commandments. May the remembrance of what thou hast done for *his* soul confirm and establish *his* good resolutions, and inspire *him* with a lively confidence in thy protection and care. May this instance of thy mercy to our family engage us all to love thee with our whole hearts, and to rejoice in thy Providence. While we have health and life, may we never abuse or trifle with them, but be careful to improve them well, and promote each other's happiness to the utmost of our ability.

It is better to trust in thee, O Lord, than to put confidence in man. Thou art our refuge and our God, and

we will praise thee. We will give thanks unto thee; for thou art good, and thy mercy endureth for ever. Amen.

20.

A PRAYER ON THE DEATH OF ANY PERSON IN A FAMILY.

ETERNAL God, without whose direction and Providence nothing can happen to us in life or death! out of the depths of affliction and sorrow we lift up our souls unto thee; for in thee alone are our help and hope.

Our existence is in thy hands, and all our enjoyments are at thy disposal. Thou didst at first call us into being by thy mighty power; and, when thou takest away our breath, we die and return to the dust.

In the midst of life, we are in death. To whom may we seek for succor, but unto thee, O Lord, who changest not, and who hast been the refuge of thy children in all generations? The Lord liveth; let our hearts rejoice; and let the God of our salvation be for ever exalted. Under all the troubles of this life, thy mercy is our confidence and support. Even as a father pitith his children, so thou hast compassion upon the sons of men. Infinite wisdom and love direct all thy dispensations. Behold thy servants, O Lord; do with us whatsoever seemeth good in thy sight. The Lord gave; and the Lord hath taken away: blessed be the name of the Lord. Blessed be thy name, especially, that, according to thine abundant mercy, thou hast begotten us again, by the resurrection of Jesus Christ thy Son, to the lively hope of an inheritance, that is undefiled and fadeth not away.

Teach us, O most gracious God, by the instances of mortality which are before our eyes, and particularly by the present mournful event, to see how short and uncertain our abode on earth is, and so to number our days that we may apply our hearts unto wisdom and seek the things which are above. May we spend the remainder of our time in this world in the faithful discharge of every Christian duty; and study to live in such a manner, as we shall wish to have done, when we come to die. Give us grace to follow the good examples of those, who have departed hence in thy faith and fear; that we may with them be partakers of thy heavenly kingdom. Grant, that we may labor with increasing zeal to become the true disciples of our blessed Saviour; and, after believing in him and obeying him here below, be united with him at thy right hand, and, with all whom we love, and with the virtuous and pious of all nations and tongues, praise thee through endless ages. Amen.

21.

A PRAYER FOR PARENTS ON THE DEATH OF A YOUNG CHILD.

O THOU, who hast appointed unto all men once to die, and who alone knowest what is really good for us! we fly to thee, beseeching thee to sanctify unto us the bereavement, which fills our hearts with grief. Thou hast united us to the objects of our innocent affection by the tenderest ties; and we bless thee, that thou wast pleased to give us our departed child, and to bestow on us the satisfactions and joys which parents feel. Thou hast

with the arrow of death taken away from us this beloved being ; and we would bow with resignation to thy sovereign appointment. We commit its body to the grave, and its soul to thine infinite mercy. And we rejoice and thank thee, that our Lord Jesus Christ has declared :— “ Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.”

Compassionate Father ! console our sorrows, we pray thee ; and prevent us from despising thy chastenings, or fainting when rebuked of thee. Teach us more perfectly to do and suffer thy will, and to draw instruction from the adversities which we experience. Affect us with just convictions of the vanity of human life, and the uncertainty of earthly comforts. Dispose us to work out our own salvation with fear and trembling, and to give the most serious attention to the religious instruction and improvement of those whom thou hast preserved to us. Instead of attempting fully to explain the unsearchable mysteries of thy government, may our hearts rest assured, that all things shall work together for good to them that love thee ; and may we steadily look forward to the resurrection of the just and the re-union of those who die in the Lord, through our exalted Saviour and Redeemer. Amen.

P R A Y E R S

FOR THE USE OF INDIVIDUALS.

1.

A PRAYER FOR AN AWAKENED SINNER.

O THOU righteous and holy Being, from whom no secrets can be hid! I am ashamed, and blush to lift up my face to thee. Mine iniquities are increased over my head, and my trespass is grown up unto the heavens! I have slighted thine authority, forgotten the one thing needful, rebelled against thee, my Sovereign and my Father, and violated laws which are perfectly holy, just, and good. Unthankful for thy mercies, and despising thine instructions, I have cast off thy fear, pursued the pleasures of sin, and nearly destroyed myself. My example has corrupted and emboldened others in vice. I tremble, while I think of the injury which I may have done to my companions. I tremble, while I reflect upon the vile return which I have made to thee the best of beings, and upon the gulf of ruin towards which I have been approaching. Hadst thou entered into judgment with me, and rewarded me according to my deserts, how awful would have been my condition! Wretched man that I am, who shall deliver me and break the power of my evil habits? God of compassion, be merciful to me a sinner. Unworthy as I am, cast me not away from thy presence; deny me not the grace which thou hast en-

couraged me to implore; help, Lord, or I perish; save my sinking soul, and give me repentance unto life. Impute not unto me, I beseech thee, my transgressions; accept my humiliation and remorse; and grant me to say from experience, with thee there is plenteous forgiveness and redemption. Create in me a clean heart, and renew a right spirit within me. Let not evil be present with me, when I would do good. Let me no longer run into the danger which I see. Let not unbelief, and passion, and temptation prevail against the convictions, which thou hast given me, of the malignity and danger of sin, of the vanity of the world, of the worth of the soul, and of the awfulness of eternity. Preserve me from being fatally hardened and blinded. And though I have dishonored thee and depraved myself, Almighty God, let thy Spirit operate upon my mind, and raise me up from the death of sin unto a life of righteousness.

Lord of life! cut me not off from the land of the living, until I am fit for death and judgment. Spare me to bring forth fruits meet for repentance. Give me grace to become such as I ought to be, to counteract the evil effects of the criminal course I have pursued, to make restitution to those I have injured, and to teach transgressors thy ways. Inspire me with a dread of relapsing into those iniquities, which have hidden from me the light of thy countenance. Whatever else may happen, whatever my vices and crimes may produce to me, let not the religious impressions of this moment be ever forgotten.

O Lord, I am guilty and deserving of thy wrath: but thou hast revealed to me, that thou wilt not despise the sacrifices of a broken spirit. My whole reliance is on thy mercy in Jesus Christ, whom thou hast set forth to

be a propitiation through faith in his blood, and who is able to save to the uttermost all that come unto thee through him. In the name of this Mediator I offer up my prayers; and I desire to glory in his cross, and to be accepted through him now and evermore. Amen.

2.

A PRAYER FOR A PERSON, RECOVERED FROM A NEGIGENT MIND TO A SERIOUS VIEW OF RELIGIOUS TRUTH.

ALMIGHTY and most merciful God, the just and equitable Ruler of the children of men! behold in mercy thy frail and forgetful child, who turns unto thee with a penitent and humble heart. Blessed be thy name, that I am brought to see, how careless and unprofitable I am. Blessed be thy name, that, though I have been greatly inconsiderate and negligent, thy Providence and grace have prevented me from falling into presumptuous and atrocious transgressions. But, while I thank thee, my heavenly Father, for the restraints which have been laid upon me, I confess with shame, that I have often been unmindful of what I owe to thee and thy beloved Son, and that I have not been duly influenced by the principles of thy sacred gospel. I have not been diligent in advancing the welfare of my fellow-men, have often lost sight of the concerns of my own soul and of the world to come, have been estranged from the worship and the love of thee, have not been studious to govern my heart, to rise above grovelling views, and to live by faith in him who loved me and gave himself for me. But I purpose before thee, who knowest my heart with all its frailties,

no longer to be like those who are without God in the world. And I beseech thee, from whom wisdom and virtue proceed, to forgive the levity, the vanity, the folly, the worldly mind, with which I have been chargeable, and to inspire me with that Christian temper which I have neglected to cultivate. O give me fervent desires and abiding resolutions to serve and love thee, and to press toward the mark for the prize of the high calling in Christ Jesus. Excite me to diligence in reading, meditation, and prayer. Assist me to delight in the ordinances of thy house, and in the study of thy holy word. Arm me against the influence of vain customs, and of careless companions. Lead me to make the regulation of my own mind, and the practice of a pious and virtuous life, my chief care and business. Help me to keep the instructions and the model of my blessed Redeemer habitually before mine eyes, to confess his name without fear before men, to follow no other maxims but his, to labor and cherish concern for his glorious cause, and to employ my powers and possessions in the service of society according to his precepts. I would no longer live, with my wishes and endeavors all centering here; but as a candidate for immortality, as a being who expects a judgment and an eternal state, as the disciple of a risen Redeemer who will come again and take his faithful followers to his own heavenly glory.

Gracious God, be pleased to pardon my sins, to accept this act of self-devotion, and to establish my holy purposes. I have sworn, that I will keep thy righteous statutes. Do thou give me strength to fulfil my vows, to grow in grace; and let nothing ever be able to separate me from the love of thee in Christ Jesus my Lord. Amen.

3.

A PRAYER FOR A SINCERE PENITENT, DISTRESSED
BY THE DIFFICULTIES WHICH ATTEND HIS CHRIS-
TIAN IMPROVEMENT.

FATHER of mercies, whose strength upholds the weak ! I come to thee for protection and assistance, and rejoice that thou hast encouraged me to seek thy face. I have experienced that thou art good, and praise thee for what thou hast already done for my soul. From what threatening dangers has thy paternal love delivered me ! what everlasting gratitude is due to thee for opening the eyes of my mind, and affecting my heart with a sense of my duty to thee ! what tribute can I offer, expressive of that divine goodness, to which it is owing, that I am not blind and dead in trespasses and sins, and that I have not been cut off from this probationary state, unconcerned about the fate which awaits me !

O God, I adore thee as my Father and my Saviour, and bless thee for the merciful promises which thou hast given me through thy Son. But I confess and lament, before thee, my weakness and unfruitfulness. I lament the sins, which so easily beset me. I lament the difficulties in discharging my obligations, which are the sad effects of my former carelessness and wickedness. I lament the wanderings of my mind, the coldness of my affections, the power which past follies and transgressions still exercise too frequently over my imagination. I confess, that I deserve to suffer, and that thou art righteous in all thy ways and doings. But I beseech thee, Almighty God, to strengthen me by thy Spirit in the inner man, and to preserve me from fainting under the tribulations which attend me. O bend my will more

perfectly to thine; and let none of those things, which once subdued me, any longer prove a snare. Thou knowest, that I hunger and thirst after righteousness: give success, I pray thee, to my endeavors, my watchfulness, my supplications. Cleanse me from every pollution both of the mind and the flesh; and cause me to know, that blessed is the man who endureth temptation. Save me from presumption and from despair of success. Teach me to labor with diligence, and to confide in thee. And grant me to realize, that wisdom's ways are ways of pleasantness, and that the path of the righteous is like the morning light, which shineth brighter and brighter unto the perfect day.

My soul looks for help unto thee, who art able to do exceeding abundantly above all that I ask or think. And unto thee be glory by Christ Jesus, world without end. Amen.

4.

A PRAYER FOR AN UPRIGHT CHRISTIAN, DISTRESSED BY FEARS RESPECTING HIS FINAL ACCEPTANCE AND SALVATION.

O THOU, before whose eyes all things are naked and open, who triest the reins of the children of men! I fly to thee, oppressed with sadness and fear. Thou hast invited the weary and heavy-laden to partake of mercy: receive me, thy sorrowful suppliant, and revive my fainting soul. Thou delightest not in the misery of thy creatures: heal thou the wounds of my heart. I confess, O my God, that my sins have deserved more grievous punishments than I feel, and that it would be impossible

for me to abide thy strict inquisition: but I plead the wonderful expressions of thy love and compassion to the contrite and humble, which are contained in thy word. Hast thou not declared, that all thy thoughts are thoughts of peace, and not of evil? Hast thou not assured thy people, that, although a mother should forget her child, yet thou wilt not forget or forsake thine offspring? Hast thou not so loved the world as to give thine only-begotten Son for us, and wilt thou not with him freely give us all things which we need?

O Lord, thou knowest my frame and rememberest that I am but dust. Thou art acquainted with my frailties and apprehensions. Thou seest, that, infirm and guilty as I am, my soul thirsteth for thee the living God, as the hart panteth after the water-brooks. Be pleased to forgive my sins, to pardon my despondency; and help me to serve thee with a quiet and cheerful heart. Remove my disease, whether of body or of mind, if this seem good to thine infinite wisdom: and forbid, that I should entertain one thought injurious to thee and dishonorable to the clemency of thy character as revealed in thy gospel. Preserve me from delusion; dispel my doubts; confirm my faith in thy promises; clothe me with the garments of salvation. Above all, I beseech thee to give me grace perfectly to do and to suffer thy will. Help me to bring forth more of the fruits of the Spirit; that I may have the evidence in my temper and life, that I am led by thy Spirit and am authorized to call thee Abba, Father. Whatever conflicts I may now have to sustain, let me persevere in well-doing with increasing zeal and delight, persuaded that thou art greater and better than my heart, and wilt not reject any that sincerely seek thy face

through him whom thou hast appointed the Mediator of our race. "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." Amen.

5.

A PRAYER FOR A COMMUNICANT, BEFORE THE CELEBRATION OF THE LORD'S SUPPER.

SUPREMELY exalted and adorable God, unto whom all hearts are open! I desire to worship thee as the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. I adore thine unspeakable goodness in raising up this great Deliverer from sin and death, for a benighted, guilty, and ruined world. I praise thee for the spiritual and heavenly blessings, which thou hast bestowed upon me through his mediation, crucifixion, and resurrection. What gracious instructions flowed from his tongue! What spotless purity marked his life! What love and zeal filled his heart! With what patience and kindness did he seek those that were lost! What astonishing miracles attested his mission! What a miracle of benevolence was exhibited in his painful and bloody death on the cross! How triumphantly did he conquer the grave and ascend to thy throne in heaven! Gracious God, how complete is his redemption, how amazing thy benignity, how attracting and transporting the thought of my Saviour's compassion and victory! What could have been done for thy rebellious offspring, that has not been done? What light, what

comfort, what encouragement, what hope can I need, which the gospel of Christ Jesus does not abundantly supply ?

O thou who seest in secret ! I confess that I am unworthy of my Christian privileges, and that I have not adorned my profession in all respects, as I ought to have done, by a holy walk and conversation. Who can tell, how oft he offendeth ? My heart condemns me in many things ; and I am grieved, when I consider, in how small a degree I possess the spirit and temper of my Lord. Help thou me to examine and judge myself, that I may not be condemned by thee. Lead me, I beseech thee, to a full acquaintance with the state of my soul, and prepare me for the holy exercises to which I am called. Save me from all delusion, pride, and self-deceit. Forgive, of thine infinite goodness, every offence which I have committed ; and accept the renewal, which I am about to make of my vows.

Thou invitest me to the memorial of my Saviour's dying love ; and blessed be thy name for this means of enkindling and increasing my affection and gratitude to him. Take me into thy holy keeping, and grant that I may experience no distraction of mind. Let me not be an unfurnished guest, to whom it may be justly said, "How camest thou in hither, not having on a wedding garment ?" Let me approach the ordinance with penitence, thankfulness, and faith, with love and charity to all mankind. Eating the bread and drinking the cup, which Jesus instituted, let me embrace and hold fast the covenant of mercy, and find redemption through his blood. Direct me to profitable meditations upon what he said, did, and suffered ; and let the remembrance of his

love, his sacrifice, and his glory, comfort, support, and strengthen me, in life and death.

Heavenly Father! be thou with thy servant who ministers to me in the sanctuary, with my fellow-communicants, with all my Christian brethren, and with every human being. Dispose all, who encircle thine altar, to feel and to act as friends, partakers of the same grace, and heirs of one blissful inheritance, through Jesus Christ, our Lord and Saviour. Amen.

6.

A PRAYER FOR A COMMUNICANT, AFTER THE CELEBRATION OF THE LORD'S SUPPER.

FATHER of mercies, and God of love! thou hast caused thy goodness to pass before me this day. Follow with thy blessing what I have been permitted and enabled to perform, in obedience to the injunction of thy Son, my Lord. If thy pure eyes have seen any thing culpable in my religious services, I beseech thee to pardon me. Let not the pious reflections which have occupied my attention, or the purposes which I have formed, in the company of my fellow-worshippers, and in showing forth the death of Jesus, ever be strange to my heart.

I have avowed thee, the Lord, to be my God, engaging to keep thy commandments and to hearken to thy voice. I have confessed thy Son before men, publicly receiving his testimony, solemnly acknowledging him to be my divine Master and Guide, my Saviour and Forerunner in the path of holiness and glory. O forbid, that I should ever make shipwreck of faith, by not holding fast a good

conscience. Preserve me from the smallest degree of that spirit, which works in the children of disobedience. Preserve me from proving faithless to my vows, and from bringing reproach on the Christian name. Help me to follow the Lamb, whithersoever he goeth; to abide in him, the true vine; and to stand fast in the liberty wherewith he hath made his disciples free. Enable me at all times to remember his new command, that we should love one another, even as he has loved us. Save me from the shocking inconsistencies and the dreadful fate of those, who call him Lord, Lord, but unto whom he will say, "Depart from me, ye that work iniquity." Raise my affections from earth to heaven; and assist me to be steadfast and immovable, always abounding in the work of the Lord.

Merciful Father, I have found that it is good for me to draw nigh unto the table of my crucified and exalted Redeemer. Make me habitually attentive to this cheering institution. While I thereby learn to value the Saviour and his gospel more, let me rejoice in the persuasion, that there is no condemnation to them which are in Christ Jesus, and that through him we have mercy and the forgiveness of sin. May I be privileged to come with boldness to thy throne, in his name, and his peace keep my heart in every changing scene. May I regard it as my highest honor, to be his disciple and an instrument for advancing his kingdom among men. May I triumph in this, that my Lord, who was once dead, lives and reigns forever, and that where he is his faithful followers shall also be. When he comes to judge the world, may he not be ashamed of me, but receive me into his own mansions of love and joy.

Once more, O thou Parent of all! I implore thy blessing upon thy church universal, and upon the whole human family. Comfort every sorrowful soul. Bring into the way of truth all such, as have erred and gone astray. Convert all such, as are in the gall of bitterness and the bonds of iniquity. Lead all Christians to be careful to maintain good works. Let thy grace be multiplied upon the religious society of which I am a member, and upon the pastor of the flock. Let all, with whom I am connected, and who are dear to me, be enrolled in the book of life; and let them and me be brought to sing the praises of God and of the Lamb for ever and ever. Amen.

7.

A GENERAL PRAYER WHICH MAY BE USED AT ANY TIME.

O GOD, the Maker and Governor of the world! I, thine unworthy servant, would appear before thee, under the deepest sense of thy perfections and of my total dependence upon thy Providence and grace. I rejoice that I am privileged to worship thee, whose glories are far exalted above all that I can conceive, and before whom the hosts of heaven bow down with the profoundest reverence. I adore thee as possessed of all-comprehending knowledge, unerring wisdom, unlimited power, impartial justice, unbounded goodness, unspotted purity, unchangeable truth and faithfulness. I acknowledge thee to be the giver of all good gifts, and the disposer of all events. I confess, that thy favor alone is life, and that I cannot be happy without thy love. I am sensible, that

thou art the tenderest Father and best Friend to thy creatures, prescribing only such laws to them as are highly salutary, ever disposed to lead them to their true felicity, ready to promote and assist their sincere endeavors to obtain it, and constantly exercising thy perfections for this purpose. Precious is the thought of thee to all who are acquainted with thy character and who study to accomplish thy gracious designs. Worthy art thou of the homage, affection, and obedience of all intelligent beings in heaven and on earth.

I praise thee, O Lord, that, amidst the multitude of thy creatures and subjects, I am not forgotten and overlooked; but that thou knowest, and lovest, and providest for me, as thy child, with paternal care. I praise thee, that thou hast preserved me from many calamities and sufferings. I thank thee for all the powers of my nature, for the satisfactions and comforts of society, for the kindness of my relations and friends, for every domestic enjoyment, for the measure of health and prosperity with which I am favored, and for all those outward conveniences and advantages which thou hast been pleased to give me. I thank thee, that thou hast formed me after thine own image, made me free and intelligent, and destined me for an immortal existence. I bless thee for all the assistances which I have received for the cultivation of my mind, and for all the means of education and religion. Above all, I desire to bless thee for the mission and gospel of Christ Jesus, thy well-beloved and only-begotten Son. I bless thee for the satisfactory evidences he gave, that he was truly sent by thee for the salvation of the world. I bless thee for his divine instructions, for his perfect example, and for all his labors and sufferings. I bless thee for his

humbling himself even to the death of the cross, and shedding his blood for the remission of our sins ; for his resurrection from the grave, and for his entrance into heaven as our Captain and Forerunner. I bless thee for the effusion of his Holy Spirit upon his Apostles, for the propagation of his doctrines, and for the preservation of his church. How rich is the grace, which I have received through his mediation ! How wonderfully hast thou provided for my improvement, my comfort, and my everlasting welfare ! What can I render unto thee, in return for that mercy, to which alone it is to be ascribed, that I am not wandering in a land of darkness, superstition, and idolatry, that I am not the victim of fear and despair ? What gratitude do I owe to thy dear Son, who submitted to the most cruel death, that I might rejoice in the hope of thy compassion, and in the assurance of eternal life and glory ! Never, O God, can I repay, never can I fully express or worthily praise thee for all that thou hast done for my soul, for all the benefits which thou art continuing to bestow upon me from day to day.

Encouraged, merciful Father ! by the invaluable promises of my Lord and Saviour, I draw near unto thy throne, to entreat of thee the pardon of whatsoever thou hast seen amiss in me. I confess to thee, that my sins and infirmities are many and great, and that I could not expect any portion of thy favor, if thou shouldst be extreme to mark and to punish what is wrong. But it is the consolation and support of my mind, that thou hast sent Jesus Christ to save us from our sins, and that thou art pleased to accept the upright endeavors of the humble and penitent to reform whatever has been criminal in their hearts and conduct. Forgive, I beseech thee, every

wilful thought, disposition, word, and deed, which has been displeasing in thy sight; and vouchsafe to justify me upon those terms, which thy holiness and mercy have laid down in the gospel. I do willingly and entirely forgive all, who may have injured or offended me. If I have done wrong to any, I am ready to make all possible reparation. I seriously renounce all communication with whatsoever thou hast forbidden, and devote myself to thy service and the performance of thy will. I am persuaded, that these are indispensable qualifications for thy favor; and earnestly beseech thee to give success to my purposes, by the influences of thy Spirit, and the dispensations of thy Providence.

May I never go astray from the truth as it is in Jesus, but seek for it with an impartial and unprejudiced mind, be delivered from those passions which hinder its discovery, and obey it from the heart. May I be animated by that faith, which overcomes the world, which purifies the soul, and which works by love. May I be filled with that hope, which will not suffer me to be ashamed, but will cause me to run with patience the race set before me. May I be possessed of that charity, which is the end of the commandment, and without which whosoever liveth is counted dead before thee. May I cherish a constant regard to thee as my Ruler and Judge, worship thee with a thankful and resigned temper, praise thee with gladness, and rejoice in thy protection. May I be concerned to resemble my honored Master in every divine and amiable disposition, and imbibe his zeal, his devotion, his fortitude, his humility, his compassion, and benevolence. May I delight, like him, in doing good; and press for-

ward with unremitting ardor towards the mark of the prize of my high calling.

My outward condition, O Lord, it is my happiness and duty to refer wholly to thy wisdom. With submission to thy will, I implore from thee those things which are necessary to the security and comfort of life; and pray, that I may be preserved from great calamities and afflictions, if this be consistent with thy gracious purposes. Lead me in that path which thou seest to be best for me. Help me to become perfectly contented, to repose unlimited confidence in thy government, and to improve health and sickness, joy and sorrow, to thy glory. May I so pass through things temporal, as not to forget the things which are eternal. May I so use the world, as not to abuse it. Moderate in my desires for its good things, temperate in every lawful gratification, and patient under every disappointment, trial, or suffering, may I constantly aspire to a higher bliss than any which can here be obtained, lay a good foundation against the time to come, and daily look forward to the glory which is about to be revealed to thy faithful servants. May I behold the approach of death with peace and satisfaction; and, when my course is finished, be removed from this mixed state of discipline to the land of unfading happiness and perfect love.

I praise thee, O God, that thou art the merciful Parent of all men; and I beseech thee to have compassion upon and to save every individual of the human family. Be pleased to bless my friends, to reward my benefactors, and to take into thy holy keeping the family with which I am connected. Visit with thy light and comfort all who are afflicted with sickness and pain. Console and

cheer all who are distressed in mind. Provide for the relief of those, who are suffering want. Pity the widow and orphan; gladden the hearts of such as mourn the loss of those they loved; hear the cries of the persecuted and oppressed; be nigh unto all, who are in circumstances of peril. Turn the ungodly to the love and fear of thy name; support and strengthen every upright soul; give rest and joy to every weary and heavy-laden sinner. Spread the gospel of Christ Jesus throughout the earth; put an end to all war, strife, tyranny, and injustice; and let every nation become virtuous, enlightened, and happy. Direct our rulers; preserve our liberties; prosper our citizens; assist us to become a righteous people, whom thou wilt bless and protect; and let all our institutions for the education of youth, and for the maintenance and diffusion of pure religion, be crowned with success.

Accept, O God, I beseech thee, these sentiments and desires of my heart, which I offer up in the name of my Lord Jesus Christ; through whom I trust for the acceptance of my person, and all my sincere, but imperfect services. And unto thee be endless praise and glory. Amen.

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